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Edited by Prof. M. Camino Escolar-Llamazares



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Editor(s)

Prof. M. Camino Escolar-Llamazares

Professor,
Area Director of Personality, Evaluation and Psychological Treatment Faculty of
Health Sciences, University of Burgos, Spain.
Email: cescolar@ubu.es;

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ABOUT THE EDITOR



Prof. M. Camino Escolar-Llamazares

Area Director of Personality, Evaluation and Psychological Treatment Faculty of Health Sciences, University of Burgos, Spain.

Email: cescolar@ubu.es

She has completed Degree and PhD in Psychology from the University of Salamanca (Spain), Master's Degree in General Health Psychology from the International University of Valencia, Master's Degree in Behavior Therapy from the National University of Distance Education (Spain) and Diploma in Special Education Teaching from the University of León (Spain). She is an Associate Professor of the Area of Personality, Evaluation and Psychological Treatment of the Faculty of Health Sciences of the University of Burgos (UBU) (Spain). She teaches in Health Sciences and Education. He is a member of the GIR DATAHES, of the UIC 348 of the JCYL and of the Teaching Innovation Groups: B-LCS (Blended-Learning in Health Sciences) and APAC (Acting to Learn and Learning to Act) (UBU). She has been a guidance psychologist at the Employment Unit of the UBU. She has directed numerous projects of end of degree and end of master's degree and a doctoral thesis. Currently, she is supervising two doctoral theses. She has 4 intellectual property registrations. Her research focuses on assessment anxiety, emotional disorders, virtual reality, biofeedback, educational innovation and entrepreneurship education. Her publications are available at ORCID: <https://orcid.org/0000-0003-2448-0267> and GOOGLE SCHOLAR: https://scholar.google.es/citations?view_op=list_works&hl=es&user=bCrkzQ0AAAAJ.

PREFACE

This book covers key areas of arts and social studies. The contributions by the authors include geopolitics, national security, economic development, political unrest, active peace theory, justice and well-being, peacebuilding, niger delta youths, sustainable living, willingness, eye donation, organ donation, igorot identity, improvisation, anaphoric repetition, kaigorotan, salidummay cultural group, cordillera administrative region, land conflict, pastoralists, land policy, political stability, public-private partnerships, local government units, reinventing government, new public management, build operate transfer, anthropocene, sustainable development, gender-based violence, gender equality, modernization, urbanization, migration, globalization, patriarchal system, chronological record, historical background, couple hypotheses, television show, communication, media, reality television, cultivation theory, modernity, contemporaneity, repeats, reincarnations and recalibrations, perpetual flux, social media, facebook, opinion survey, human fundamental needs. This book contains various materials suitable for students, researchers and academicians in the field of arts and social studies.

A Study on Awareness, Knowledge and Willingness about Eye Donation among General Public in Southern India

Srinivasa Reddy Pallerla ^{a*}, Rohit C. Khanna ^b, S. Krishnaiah ^b and Jill Keffe ^b

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ABSTRACT

The objective of the study was to assess the awareness, knowledge and willingness to donate eyes among general public in southern Indian. Visual impairments have physical, emotional, social, and economical consequences and are a crucial element influencing one's quality of life. A total of 1.285 million people are estimated to be visually impaired worldwide of which 39 million are categorised as blind. These figures are startling, given that 80 percent of known vision impairments are either treatable or preventable. Corneal transplants appear to be our best hope for resolving this problem; however, a global shortage of available donors continues to dampen efforts addressing this issue.

A cross sectional population-based survey used a semi structured questionnaire on awareness, knowledge and willingness for eye donation in states of Andhra Pradesh and Telangana. Stratified multistage cluster random sampling method was used with a sample size of 867 adults ≥ 16 years based on, estimated awareness of cataract 70%, assuming an expected rate of 85%, design effect of 1.5, margin of error 4% with 95% confidence interval with 25% from urban areas and 75% from rural areas. Having heard of eye donation was defined as awareness and having knowledge of the ideal time to donate the eyes was considered as knowledge. A pilot study was conducted to validate the questions used in the main study. Statistical package SPSS (version 19) was used for analysis to calculate logistic regression and odds ratios for gender, age, education and urban-rural areas.

A total 782 (90.1%) out of 867 participants took part in the poll, with women making up 47.4% of the total. 603 participants (or 77.1%) knew about eye donation. 301 participants (38.5%) expressed a willingness to give eyeballs. The 297 participants (49.3%) knew when it was best to make a contribution after passing away. Public awareness of eye donation was high, but there was little

^a Andhra Pradesh Right to Sight Society, Hyderabad, Telangana, India.

^b LV Prasad Eye Institute, Hyderabad, Telangana, India.

*Corresponding author: E-mail: srinivasar107@hotmail.com;

public desire to donate eyes. To enhance voluntary eye donation and fight corneal blindness, it is necessary to identify the obstacles to donation.

Keywords: Awareness; knowledge; willingness; eye donation; general public.

1. INTRODUCTION

Eye donation involves the recovery, preparation, and delivery of donated eyes for corneal transplants and research. The first successful corneal transplant was performed in 1905, and the first eye bank was founded in 1944. Organ donation found its breakthrough when Doctor Joseph Murray performed a kidney transplant procedure in which Ronald Lee Herrick donated a kidney to his identical twin brother in 1954, making it the first-ever organ donation. He later went on to win the Nobel Prize in Physiology or Medicine in 1990. Organ donation in India is governed by the Transplantation of Human Organs and Tissues Act, which provides the legal structure guiding organ donation for both the deceased and the living. According to the World Health Organization, the percentage of organ donation in India is 0.01%. Vision is the ability to perceive the surrounding world using light in the visible spectrum reflected by the objects in the environment and any diminishment of function results in visual impairment or blindness ranging from partial to complete with varying visual acuity [1a,1b].

According to a research on eye illnesses conducted in Andhra Pradesh, 9% of blindness is caused by corneal blindness [1]. In low-income areas, the prevalence of unilateral blindness caused by corneal opacity is thought to be between 5000 and 20000 per million persons. The prevalence of corneal illness in the community is influenced by a number of variables, including the availability and quality of eye care [2]. In the Madurai district of south India, there were 113 corneal ulcerations for per 100,000 residents. The overuse of topical steroid eye drops for keratitis and conjunctivitis that results in corneal ulceration, scarring, and blindness is more common in underdeveloped nations. In addition to trauma and ulceration, childhood corneal blindness, trachoma, and the use of conventional eye medications are other causes of corneal blindness [3,4]. The main kind of treatment for persons with corneal blindness to regain their vision is corneal transplantation.

According to the eye bank association of India the current corneal procurement rate in India is 22000 per year [5]. It is estimated that a significant proportion of donor corneas are unsuitable for corneal transplantations. Based on current ratio of available safe donor eyes India needs 200000 donor eyes to perform 100000 corneal transplantations in a year. To increase the procurement of corneas raising the awareness levels of general public, eye health education is an important step. The factors affecting procurement of corneas and public attitude towards eye donation have received much attention in the developed world but not in a developing world [6].

To reduce the gap between demand and supply of corneas, it is necessary to increase the awareness levels of the community and to overcome barriers for eye donation. Barriers to corneal donation reported include religious and cultural view, objections from family members, associated health problem effecting the eye donation and concerned about disfigurement and mutilation [7].

We report the awareness of eye donation, knowledge of ideal time for donation and willingness for eye donation among both urban and rural population of southern India.

2. METHODS

The detailed methodology followed in the present study was already published earlier [8].

This study was approved by the ethics committee of LV Prasad eye institute as part of the broader research study on impact of implementation of blindness control activities in Southern Indian States of Andhra Pradesh and Telangana and was conducted in accordance with the principles of declaration of Helsinki. The survey was based on stratified multistage cluster sampling strategy, and conducted from 1st March 2015 to 30th June 2015. The inclusion criteria were all persons ≥ 16 years and all persons below 16 years were excluded. This was cross sectional study conducted on general population from one urban and three rural areas of two South Indian states of Andhra Pradesh and Telangana with the aim of having study sample representative of urban and rural area population of both the states.

The sample size determined based on estimated awareness of eye donation in urban population (70%) as per APEDS study, assuming an expected rate of 85%, design effect of 1.5, margin of error 4% with confidence interval of 95% sample size came to 867 subjects out of sample size 867 subjects, a quarter of (217) subjects for each of the 4 areas selected (1 urban and 3 rural area) [5].

The questionnaire had two sections, with the first section including questions on awareness, knowledge and willingness for eye donation. The second section had questions on the demographic profile of the subjects (age, gender, educational level and occupation). The subjects were given the questionnaire to fill in and if the subject was illiterate, he/she was asked to respond to questions narrated by the investigator. Having heard of eye donation taken as 'awareness' and having understanding of ideal time for eye donation taken as 'knowledge'.

A pilot study was conducted on 50 participants before the main study. The Cronbach's Alpha for the questions on awareness, knowledge and willingness for eye donation was 0.14 (95% CI=0.0, 0.40). When willingness for eye donation variable has been dropped the Cronbach's Alpha was 0.31 (95% CI=0.21, 0.40). With the experience of the pilot study, questions were modified so that they were easily understood in the local language without losing the meaning. The data were entered in excel and statistical package SPSS version 19.0 was used for

data analysis. The Multiple logistic regression was used to ascertain the association between awareness and willingness of eye donation to individual characteristics-age, gender, education level, urban and rural, and occupation. All p values are reported and significance level was $p < 0.05$.

3. RESULTS

Out of sample size of 867 subjects, 782 subjects participated in the study (90%). The 371 (47.4%) were females. The average age of the subjects is 40.2 years ranging from 16 to 93 years (Table 1), 603 subjects (77.1%) are aware of eye donation. The 297 subjects (49.3%) had corrected knowledge of ideal time for eye donation after death. Responses to the question when the eyes can be donated are presented in Table 2. The source of information for awareness of eye donation was electronic media (39.1%). Of the 782 subjects, only 301 (38.5%) are willing to donate their eyes. Among the subjects willing for eye donation 81.7 % were literates.

With multiple logistic regression about awareness of eye donation with various variables (Table 3), females had higher awareness of eye donation (OR=1.8, CI=1.2-2.6) and also among the educated-1st to 10th class (OR=1.5, CI=1.0-2.2), 11th and above (OR=4.1, CI=2.1-8.0) (Hosmer and Lemeshow test goodness of fit=0.45). Multiple logistic regression about willingness of eye donation with various variables shows that those who are educated 11th class and above have higher willingness for eye donation (OR=1.9 CI=1.2-3.3) (Table 4) rural area subjects less willing for eye donation (OR=0.2, CI=0.1- 0.3) (Hosmer and Lemeshow test goodness of fit=0.001). We chose to remove occupation variable as education surrogate mother of occupation in multivariate analysis.

Table 1. Demographic profile of study participants (n=782)*

Variables	Agriculture	Business	Student	Employee	Labourer	House-wife	Others	Total
Age group (years)								
16-39	80	15	103	60	124	24	1	407
40-59	72	4	0	51	98	24	0	249
Variables	Agriculture	Business	Student	Employee	Labourer	House-wife	Others	Total
>60	48	1	1	7	60	5	2	124
Gender								
Male	107	19	70	91	120	0	3	410
Female	93	1	34	27	162	53	0	370
Education								
Illiterate	80	0	0	5	124	10	0	219
1-10 th class	117	4	6	19	140	31	1	318
≥11 th class	3	16	98	94	18	12	2	243
Location								
Urban	2	19	70	82	5	37	2	217
Rural	198	1	34	36	277	16	1	563

*Data from two participants missing.

Table 2. Responses to the question: Do you know when eyes are to be donated, (n=602)

Time period	No. of people who are aware of time for eye donation	Percentage (%)
Before death	42	7.0
Within 6 hours	297	49.3
Within 12 hours	106	17.6
Within 1 day	74	12.3
Don't know	83	13.8

Table 3. Multiple logistic regression showing association between willingness for eye donation and various variables, (n=301)

Variables	Willingness, (n)	Odds ratio	P value
Age group (years)			
16-39	180	1.00	
40-59	87	0.883 (CI=0.604-1.291)	0.521
> 60	34	0.843 (CI=0.511-1.391)	0.504
Gender			
Male	178	1.00	
Female	123	0.955 (CI=0.683-1.337)	0.790
Education			
Illiterate	54	1.00	
1-10 th class	91	1.087 (CI=0.722-1.636)	0.689
> 11 th class	155	1.968 (CI=1.165-3.323)	0.011
Location			
Urban	155	1.00	
Rural	146	0.204 (CI=0.132-0.314)	0.0001

Table 4. Multiple logistic regression showing association between awareness of eye donation and various variables, (n=782)

Variables	Awareness, (N)	Odds ratio	P value
Age group (years)			
16-39	403	1.00	
40-59	244	0.880 (CI=0.58-1.33)	0.546
>60	119	0.867 (CI=0.52-1.44)	0.578
Gender			
Male	402	1.00	
Female	364	1.820 (CI=1.26-2.64)	0.002
Education			
Illiterate	213	1.00	
1-10 th class	312	1.490 (CI=1.00-2.22)	0.049
≥11 th class	241	4.106 (CI=2.10-8.02)	0.000
Location			
Urban	213	1.00	
Rural	553	0.577 (CI=0.32-1.05)	0.073

4. DISCUSSION

Data from our study shows 77.1% of the population were aware of eye donation, but only 38.5% of them are willing for eye donation. Knowledge of eye donation was poor despite reasonable awareness of eye donation. This shows that there is inadequacy of media publicity on eye donation in this population. To transform

the awareness to willingness to donate requires concrete steps to overcome the barriers. The awareness levels for eye donation were quite high in the present study (77.1%) compared to the similar studies done in India and elsewhere (Table 5) [9].

Eye donation awareness levels similar to our study was reported from eastern part of Singapore by Yew et al while it was less in studies reported by Priyadarshini et al from south India (50.7%) and Bhandary from Malaysia (69.0%) [10-12]. In a study by Ronanki et al in Andhra Pradesh, overall 93% awareness was found among the female health assistant trainee students, teachers, social workers and kin of the family members who had earlier donated the corneas [13].

The major source of information regarding eye donation in present study was electronic media similar to findings by Dandona et al, Krishnaiah et al, Bhandary et al, Ronanki et al, but in study conducted by Priyadarshini B et al main source of knowledge was publicity campaigns [1,9,11-13].

Table 5. Comparison of awareness about eye donation and willingness to donate eyes in different studies and the present study

Study (year)	Place of study	Study type	Awareness eye donation (%)	Willingness to donate eyes (%)
Present study (2015)	Southern India	Adults > 16 years	77.1	38.5
Patil et al. [15]	Rural health and training Centre (RHTC), Selamedu, Pondicherry, India	Adults visiting RHTC (18-40 years)	80.6	
Ronanki et al. [13]	Srikakulam, Andhra Pradesh, India	Adults 20-52 years (Health assistants, trainee students, teachers, social workers) Attendants of the patients	93.0	82.0
Bhandary et al. [12]	Melaka, Malaysia	visiting out patient department of the general hospital (aged 18-75)	69.0	34.4
Priyadarshini et al. [11]	India	Adults 35-80 years(patients attending outreach clinics)	50.6	
Krishnaiah et al. [9]	India	Adults > 15 years	28.0	32.9
Dandona et al. [5]	India	Urban population adults > 15 years	70.1	43.0

In the present study 49.3% of respondents were aware about the ideal timing to donate the eyes after death, for a population to be aware of such medical matter shows high awareness. In a study by Priyadarshini et al only 4.3% knew about time to donate eye, whereas in a study by Ronanki et al in Andhra Pradesh 64.8% participants were aware about ideal timing of eye donation [11,13]. This high awareness was probably due the different subjects, which included teachers, students, social workers and kin of family members who donated eye. In a study about faith leaders (like priest) and eye donation by Gogate et al it was found that the persons of faith have an important role to make eye donation a real

possibility [14]. Thus, community leaders and key stakeholders can play an important role in motivating community people for eye donation.

5. CONCLUSION

In conclusion the data from the present study shows high awareness of eye donation and reasonable knowledge of ideal time for donation. The willingness for eye donation levels has to be increased to increase the procurement of the corneas to reduce the gap between the demand and supply of corneal tissues.

There are limitations to the present study that need to be considered when interpreting the results. The study sample was small and for those participants who were illiterate the interpreter marked the responses which may also influence the data. Notwithstanding these limitations, the results indicate that the study population had a higher level of awareness of eye donation.

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ETHICAL APPROVAL

The study was approved by the Institutional Ethics Committee by LV Prasad Eye Institute

COMPETING INTERESTS

Authors have declared that no competing interests exist.

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Geopolitics of Oil in the Middle East and Its Implications for U.S. National Security

Nasser Momayezi ^{a++} and R. B. Rosenberg ^{b+++}

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ABSTRACT

This article examines the impact of oil imports on U.S. national security, especially an increasing dependency on petroleum resources from the Middle East and North Africa (MENA), a region whose socio-political landscape is characterized by authoritarian regimes, political instability, and periodic tumult. This paper critically examines the extent to which the United States remains reliant on oil imports from the Middle East. Moreover, it delves into the complexities that arise from dependence, especially where the suppliers are governments that do not align with democratic ideals and where the potential for supply disruption looms larger due to political upheavals. The authors conclude that the only way to mitigate the risks posed by this dependence is to reduce oil imports and to attain energy independence through the adoption of alternative and renewable energy strategies.

Keywords: U.S. energy policy; Middle East and North Africa (MENA); economic development; national security; political unrest; OPEC.

1. INTRODUCTION

Dependence on foreign crude oil, particularly on Middle Eastern oil, has long been viewed as a threat to America's economic and national security [1]. The United States, a formidable global player, has long grappled with its reliance on oil imports, particularly from the Middle East. As the engine of modern economies and a pivotal element of military might, oil forms the lifeblood of nations, making its uninterrupted supply a matter of national security. As Jones contends, "Over the course of the twentieth century, preserving the security not just of Saudi Arabia but the entire Persian Gulf region and the flow of Middle Eastern oil were among the United States' chief political economic concerns." [2]. Currently, the United States consumes roughly 18-20% of the world's total oil production, making it one of the largest oil consumers globally while possessing

^a Department of Social Sciences, Clayton State University, Morrow, GA-30260, USA.

^b Department of Humanities, Clayton State University, Morrow, GA-30260, USA.

⁺⁺ Professor;

*Corresponding author: E-mail: rbrosenburg@clayton.edu;

only 3% of the world's oil reserves. In his 2006 State of the Union Address, President George W. Bush warned of an addiction to imported oil and its perils, calling it —a serious problem. Today, the United States imports up to 12 million barrels of crude oil per day (MBD), which accounts for nearly 60 percent of its total oil consumption [3]. By 2025, the U.S. will be importing over two-thirds of its oil needs. Yet, there is no consensus about what should be done to shake the addiction [4]. And at what price? The price of oil is set by the world market, based upon production levels decided by the Organization of the Petroleum Exporting Countries (OPEC), an intergovernmental organization originally created in 1960 whose stated objective is to "coordinate and unify the petroleum policies of member countries." Since at least 1993, the United States has imported, on average, nearly one-third (30.89%) of its oil from its hemispheric neighbors, Canada and Mexico. Both countries have long-standing and relatively stable relationships with the United States, though neither Canada nor Mexico is an OPEC member country. By comparison, oil from the Middle East —specifically from the Persian Gulf region (including Iran, Iraq, Kuwait, Qatar, Saudi Arabia, and the United Arab Emirates, all OPEC member countries) accounts for, on average, 16-22% of all U.S. crude oil imports since 1993.

Some of these regimes in the Persian Gulf are unstable or even hostile to the U.S., And the amount of oil imported from this region is bound to increase in the near future as production in neighboring countries likely diminishes and as the insatiable U.S. demand for oil increases [5]. The long-term health and vitality of the U.S. economy depend on the supply of this precious resource from countries over which the United States government has little control. The political instability and popular dissent in North African and Middle Eastern countries demonstrated the increasing vulnerability of the U.S. economy's dependence on imported oil. A few years ago, the price of oil hovered near \$92 a barrel in Asia as a chaotic power struggle in Egypt threatened the key maritime Suez Canal chokepoint. Oil jumped about 8 percent in a few days over fear that the chaos in Egypt could disrupt the 2 MBD that passes through the Suez Canal and the adjacent SUMED pipeline. As the uncertainty in the region continued, we witnessed levels above \$100 a barrel. Egypt produces no more than 600,000 barrels per day, which is mostly devoted to internal consumption. The real danger to the world's oil supply is if similar turmoil take place in oil-rich Saudi Arabia, Iran, Kuwait, the United Arab Emirate, Libya, and Bahrain. We have already seen the unrest in Bahrain, Iran, Libya, Iraq, and Algeria. Close to 60 percent of all known conventional oil reserves are found in the Persian Gulf, which will likely be the last area to "peak," according to Paul Sullivan, Professor of Economics at the National Defense University.

Many of other American suppliers will peak a lot sooner than some would hope," Sullivan explains, —and some, such as Mexico, have already peaked given the knowledge that we have. "As oil runs out for the smaller suppliers such as Nigeria, Brazil and Angola, Sullivan adds, —the more important the Persian Gulf will become" [6]. Tensions in the Persian Gulf region may well spark different scenarios in the future, undermining U.S. national security. Furthermore, rising U.S. oil imports, especially from Persian Gulf countries, reduce the nation's

energy security. The United States will remain vulnerable to volatile oil prices and supply shortages as long as it heavily depends on unstable or otherwise inhospitable regions for fuel and energy. Its need for steady supplies of oil means that it must spend an exorbitant number of resources to secure the free flow of oil to the world market. In January 1980, President Carter proclaimed the "Carter Doctrine," in part to keep Persian Gulf oil out of Soviet control. Subsequent administrations have endorsed and pursued the same policies aimed at keeping the tankers coming to Europe and the United States, using military force to provide security [7]. According to Princeton Fellow Roger J. Stern, oil security in the Middle East has cost the U.S. \$7.3 trillion dollars from 1976 to 2007. An economic analysis estimates the U.S. military tab on keeping Middle Eastern crude flowing at more than \$225 billion a year over the last three decades [8]. The focus of this paper is the growing threat to the U.S. national security resulting from its increasing demand for oil from unstable countries in the Middle East and North Africa. The sources of unrest and the peril of continued oil addiction to the U.S. economy and to U.S. national security will be analyzed.

2. THE SOURCES OF UNREST

The Middle East and North Africa (MENA) has been struggling for the last few decades to grow its economy while maintaining its secular governments. However, something horrible has gone wrong in these countries, and there is little consensus about the cause of the crisis or how to go about making it right. The revolutions in information and communications technology and ideas in the twentieth century, especially following World War II, brought enormous and permanent changes to MENA societies. For a time, modernization offered great hope to the vast region, which stretches from Iran and Iraq in the northeast and includes the states of the Saudi Arabian Peninsula and those westward along the North African coast, from Egypt to Western Sahara, as well as the state of Sudan. In many of these countries, modernization was aggressively pursued along with secular ideologies, which excluded religious ideas and organizations from political and social authority positions. In Turkey, Iran, Egypt, Iraq, Syria, Algeria, and other countries, the secular state seemed to offer a way to a better life and a new degree of independence and prestige in a post-colonial world.

Beset with domestic and international conflicts, secular regimes remained authoritarian and were loathed to take the risks involved in enacting programs of fundamental transformation [9]. Bureaucracies quickly became bloated, corrupt, and incompetent. As James Bill and Carl Leiden emphasize, these regimes' strategies involved a combination of bureaucratic centralization and a network of tight control to assure the security of their autocratic rule [10]. Modernization produced rapid population growth and a wave of rural-to-urban migration. Middle Eastern and North African cities—Algiers, Tunis, Cairo, Baghdad, Tehran, Istanbul, and others—were characterized by urban sprawl, low living standards, inadequate housing and health care, and decreased public services and sanitation. At the same time, state-led economic development failed to provide

sufficient and meaningful employment, even for university graduates, especially women [11]. Educated youth expected to do much more than menial work; most dreamed of Western prosperity and lifestyles. The aspirations of many young people were out of reach. For far too many Middle Easterners and North Africans, modernization meant poverty, overcrowding, idleness, and feelings of deprivation, fatigue, and frustration. Government bureaucrats and state leaders essentially abandoned the masses to their poverty and backwardness; A gulf between haves and have-nots opened, even in the wealthy oil-producing states [12].

Since the late 1970s, the Persian Gulf States have been rocked by revolution and almost permanent war. A youth revolt against these autocrats and monarchs was in the making. Several states experienced periodic bouts of unrest as early as the mid-1960s. The urban rage building up became startlingly clear in Egypt in January 1977, when cuts in subsidies on essential foods produced spontaneous rioting and strikes in Cairo, Alexandria, and many other urban areas around the country. The government of Bahrain had to resort to force to put down a pro-democracy movement in 1994 and now is being challenged by a suppressed Shi'ite opposition [13]. The combination of the idle educated and the impoverished, partially educated masses looked particularly dangerous to those in power. Indeed, the young, educated, lower middle classes led the urban poor in massive demonstrations. The young were in the forefront. About 60% of the region's population is under 30. In Egypt, more than one-third of its population is between 15 and 29 [14]. These millions of youths, who became more connected with the world through new communication and social networking technologies, have aspirations that must be fulfilled. They have been aspiring for Western-style democracy and freedom.

In a recent survey of Middle Eastern youth, the number one wish of the young in nine countries was to live in a free country; though, to be sure, jobs and the desire to live in well-run, modern societies ranked very high as well [15]. The autocratic regimes in MENA were unwilling to develop requisite political structures to deal with the demands for greater openness and citizen participation, and they ruthlessly suppressed all political activities. They dismissed protesters' demands as advocating for Islamic fundamentalism or as a product of Western intrigue and interference. The only alternative to these regimes, as eminent political scientist Samuel P. Huntington notes, is political decay:

...The system either provides for this participation in ways harmonious with the system's continued existence or alienates the group from the system and produces overt or covert civil strife and secession [16].

The rulers in these countries severely limited political participation. Despite growing expectations of the newly educated young for a better government and greater political participation, there were continuous declines in democratic norms, such as voting in national elections and involvement in organized political activities. Bahrain, for example, after a brief experiment with political

liberalization, closed the country's human rights organization in 2005 and jailed its leader. The promulgation of a new constitution in Qatar in 2004 institutionalized the absolute power of the emir and his family [17]. Having allowed more open elections in Egypt in 2005, the regime reversed course and rigged the elections massively in 2010, reducing the Muslim Brotherhood's representation in the 454-member parliament from 88 to 0. Ayman Nour, who ran against Hosni Mubarak in the presidential election 2005, was arrested on trumped-up charges, jailed, tortured, and finally released in 2009 [18].

These countries have had no free elections in the last several decades. Rather than guarantee rights or give citizens a voice, political regimes in MENA tend to restrict political participation, limit individual freedom, and vest overwhelming power in the executive branches of government. Those who are politically aware have been suppressed, and those who have no political cognizance have been bought or forced by the ruling elite to vote and invest in the system with legitimacy. They have ruthlessly sought to suppress the rising expectations of the newly educated young, which is a byproduct of modernization. In many aspects, this situation transformed the young, middle-class, and poor into a dissatisfied and potentially revolutionary group. Agitations against several MENA regimes in recent months mainly developed among newly educated young and the middle class. Their opposition to the regimes results from the frustration caused by unemployment, poverty, a police regime, the lack of political channels for expression, censorship, and inefficient authoritarian bureaucracies. According to the World Bank, MENA has the fastest-rising levels of education participation and the highest level of youth unemployment in the world (25 percent, compared to a global average of 14.4 percent). Youth unemployment is highest among those with more education; in Egypt in 2006, young people with secondary education or higher represented 95 percent of the unemployed in their age group [19].

All countries in the MENA region are potentially revolutionary. The leaders of many of these states, particularly those that possess extensive oil reserves, are not capable of the kind of economic development that can create massive employment opportunities for newly educated young people. On the other hand, these autocratic regimes have not seriously attempted to reform the political system to broaden political participation. Competitive or pluralistic politics are not usually allowed. Meaningful political parties and associational interest groups with diverse programs are either ineffective or banned. The youth in these countries have been denied outlets for political and civic participation. The resulting political consequence is the political and social turmoil that has swept the Arab and predominately Muslim world [20]. After several decades of limited attention, energy, and national security questions are again part of the strategic discourse. The political turmoil in MENA is at the center of this revived debate, a reality strongly reinforced by the recent disruption of oil exports from Libya and rising gas prices. Regimes in MENA are facing potentially destabilizing combinations of population growth, rising unemployment or underemployment, and political discontent in a region that contains more than half of the world's petroleum reserves.

3. THE THIRST FOR OIL AND ITS NATIONAL SECURITY IMPLICATIONS

One of the leading concerns of American national security since the first modern oil crisis of the 1970s has been reliable access to energy supplies in adequate amounts and at reasonably affordable prices. The economic disruptions caused by the 1973 Arab-Israeli War and the Arab Oil Embargo reinforced the existing perception of oil as a strategic commodity vital to the prosperity and the security of the United States.

The U.S. has been involved in several wars in the last two decades to secure access to MENA oil.

The rollback of the Iraqi invasion of Kuwait in 1991 was justified, in part, as an act in defense of world access to oil, with the United States as the ultimate guarantor of global energy security [21]. According to Bill Bradley, former U.S. Senator from New Jersey, the oil war that began in 2003 had cost us, by the end of 2006, some \$400 billion, with no letup on the horizon [22]. The recent increases in oil prices are indicative of an underlying tightness in world oil markets, with conditions not unlike those of 1973 and 1979: rapid expansion in the global economy, crude production at nearly total capacity worldwide, and declining investments in the new production [23]. The current unrest in MENA could lead to serious supply interruptions of a very different sort, as internal strife interferes with production and exports. The uncertainties regarding regional security, including potential instability in the Persian Gulf States, have already increased the prospect of price volatility. The oil price went up almost 20 percent immediately following the interruption in oil production in Libya. Libya is the world's 18th largest oil producer, providing nearly 2% of global daily output. The greater fear stalking markets is that the revolts will spread to OPEC's heavyweights, particularly Iran and Saudi Arabia, the group's leading producers [24]. The real danger to the economic and national security of the United States is the potential instability of the Saudi regime in the face of regional tensions. The potential for internal instability in Saudi Arabia may be the leading energy security risk source over the next few years [25].

There is another critical risk to the oil supply that is worth mentioning. Some states or terrorist groups might attack or threaten to attack specific energy-related targets. The September 11 terrorist attacks offer a reminder of that potential, and several press reports in 2002 suggested that terrorist networks had planned attacks on shipping in the MENA region and sensitive oil infrastructure. In May 2004, gunmen believed linked to al Qaeda attacked the Saudi port of Yanbu' al Bahr, an important petroleum shipping terminal, and murdered five Western engineers. In February 2006, other militants thought to be affiliated with al-Qaeda attacked the Abqaiq processing facility in Saudi Arabia, where 6.8 MBD of oil are processed [26]. The MENA region will continue to occupy a dominant position in world energy trade. Of the 700 billion barrels available in global oil reserves, more than half is found in MENA. This fraction is expected to increase with new exploration, and the overall contribution of MENA supply to world trade

will grow with increases in production capacity. However, the new discoveries will not likely ease pressure on energy markets, as the Asian (China, Japan, and India) energy demand is rising and is expected to continue to grow, which will comprise much of the total increase in world oil demand, from some 86 MBD to more than 118 MBD in 2030 [27]. According to the International Energy Agency's (IES) projection, Chinese oil consumption alone will increase from 7.7 MBD in 2008 to 16.3 MBD by 2030 [28]. Although the U.S. imports most of its oil from regions other than MENA, it is still obtained at world market price. What happens in MENA influences the supply and the cost of oil elsewhere.

The political turmoil in key oil-producing states will have lasting implications for the U.S. economic and national security if it continues its dependence on imported oil. Since 1973, every American President has announced a new initiative to wean America from its dependence on foreign oil [29]. President Nixon's "Project Independence" called for America's self-sufficiency in energy by 1980 [30]. In 1975, President Gerald Ford signed the Energy Policy and Conservation Act to set federal standards for energy efficiency in new cars for the first time [31]. In 1977, President Jimmy Carter declared that energy independence was the moral equivalent of war. Carter established the Department of Energy with the primary goal of achieving energy independence by 1990. President Reagan's Department of Commerce warned the American public that "oil imports threaten to impair the national security." And every President has talked about freeing America from dependence on foreign oil since then. President Barack Obama, on March 30, 2011, announced a new goal: to reduce oil imports by a third in the next decade.

Despite more than 50 years of government-sponsored programs, the U.S. continues to import oil from foreign countries. The American government has not done enough to deal with the central problem of dependence on oil, and especially dependence on insecure sources of foreign oil. The United States tripled its oil imports from 1985 to 2008, while domestic production fell by nearly 50 percent. In his testimony before the United States Senate Environment and Public Works Committee in 2009, Retired U.S. Navy Vice Admiral Denny McGinn noted: —In 2008, we sent \$386 billion overseas to pay for oil—much of it going to nations that wish us harm. This is an unprecedented and unsustainable transfer of wealth to other countries. It puts us in the untenable position of funding both sides of the conflict and directly undermines our fight against terror. Much of America's oil dependency relies on imports from unstable parts of the world. Several years ago One in five barrels of U.S. oil came from countries the State Department considers dangerous or unstable [32].

America is buying billions of dollars of oil from the Middle East, a region swept by political turmoil.

American overdependence on oil has led to an unfortunate foreign policy in the Arab world, argued Thomas D. Kraemer of the Strategic Studies Institute at the U.S. Army War College. The CNA Military Advisory Board's report in May 2009 entitled "Powering America's Defense: Energy and the Risks to National

Security” concluded that U.S. dependence on oil weakens international leverage, undermines foreign policy objectives, and entangles America with unstable or hostile regimes.” As the Council of Foreign Relations warned:

Major energy consumers—notably the United States- and other countries are finding that their growing dependence on imported energy increases their strategic vulnerability and constrains their ability to pursue a broad range of foreign policy and national security objectives [33]. For example, Iran is using oil revenues to finance the development of nuclear weapons and to insulate themselves from the economic sanctions that could result. To ensure a steady oil supply from the Middle East, the United States has been forced to support all these totalitarian regimes that rule their country with iron fists without regard for freedom and democracy. Many sources of global terrorism spring from the archaic social conditions within Saudi Arabia and the vast stores of oil money that the ruling royal family controls. The suppression of the growing demand for political freedom and political change has fueled the rise of destructive terrorism. The Saudis are not tolerant of liberty and democracy, and the United States is tolerant of its oil suppliers [34].

America is hamstrung because any forceful action against nations like Iran, Saudi Arabia, Kuwait, and Bahrain could disrupt oil supplies on which the U.S. and global economy depend. The addiction to oil only contaminates our actual values when acting in MENA. Besides contaminating our intent to bring freedom and democracy to the region, American oil money bolsters governments opposed to American values. In places like Saudi Arabia, Iran, Kuwait, and Bahrain, oil revenues are used to insulate the regimes from pressure to open their economies, liberate their women, or allow freedom [35]. Huge oil windfalls have created societies led by wealthy dictators and monarchs without incentive for reform. The problem with the authoritarian governments of the oil states is that the people have been suppressed to the point that they do not have any other alternative than resorting to revolution to bring reform and change, as is happening throughout the MENA region. In the Arab-Muslim world, the ruling elite has been able to sustain themselves in power without ever empowering their people—without ever allowing progressive parties to emerge—because they have massive oil revenues to keep their people quiet and themselves in power.

They have never had to tap their people’s energy and creativity because they had to tap an oil well. Therefore, politics in these countries has never been about building a society that maximizes people’s ability to innovate, export, and compete. Little has been done to create globally competitive economies or employment for a burgeoning number of young adults. However, despite the massive oil revenues, the countries of the MENA region are now confronting an economic challenge that is just as steep: how to engage with a global economy that, in many ways, has passed them by. Funds from oil exports are rarely distributed among the people of oil-exporting countries. They often remain concentrated in the hands of a small group of ruling elites who exploit revenues to preserve their hold on power. Although Saudi Arabia is seen in the West as a rich country, with a population of 25 million, the petrodollars do not go as far, and

the disparity between rich and poor is vast, with at least a 15% unemployment rate [36].

4. CONCLUSION: UNCERTAIN FUTURE

Unrest and revolution are expected to keep spreading throughout MENA. The main question is: what kind of political arrangements will replace these old regimes? The future is uncertain. As long-time and former U.S. diplomat R. Nicholas Burns noted: We are witnessing rebellion of the Arab people throughout the Arab world. While it may be most acute in Bahrain and Libya, there is every reason to believe that it will continue to spread for the time being [37]. The crisis in MENA—which has brought down governments in Tunisia and Egypt and sparked protests in Yemen, Bahrain, Iran, Morocco, Syria, and Jordan has rattled the world's oil market. It is often said that the process of transition to democracy is messy. The transition from despotism to freedom and democracy is a daunting task anywhere, and in the Middle East, it is a profound challenge. Future MENA governments might attempt to use oil as a form of economic warfare with global effects. Less directly, a deteriorating security environment in the region could alter the outlook for dialogue and cooperation among producers and consumers, with lasting implications for energy security. National security, military, and intelligence experts have spoken out about the need for a comprehensive strategy that takes on the destabilizing effects of fossil fuel dependence and global climate change. Without bold action now to significantly reduce our reliance on fossil fuels, our national security will be at greater risk, testified Vice Admiral McGinn. Fierce global competition and conflict over dwindling fossil fuel supplies will be a significant part of the future strategic landscape.

The only way for America's energy supply to be truly secure is by permanently reducing our dependence on oil, President Obama said in March 2011. We must find ways to boost our efficiency to use less oil. We've got to discover and produce cleaner, renewable sources of energy that also produce less carbon pollution threatening our climate. And we must do it quickly. Achieving this goal would require transformational technology for electric cars and biofuels, billions of new government spending on breakthrough technologies, and a tolerance for high energy prices by consumers and businesses. It would require significant government subsidies and taxes to build more high-speed rail lines, to encourage trucks and bus fleets to switch to natural gas, and to push the development of wind, solar, and geothermal energy.

It is important to note that the U.S. has tried to reduce its dependence on oil imports through domestic production growth (such as shale oil) and improved energy efficiency. However, expanding domestic oil production will not solve the U.S. energy problem. Drilling is not the solution to America's energy challenges. As President Obama put it, we have less than 2 percent of the world's oil reserves; we consume more than 20 percent of the world's oil [38]. Drilling for oil in the Arctic National Wildlife Refuge in Alaska will not close the supply gap. The amount of recoverable oil in the Arctic coastal plain is estimated to supply as little as a year's oil supply. And it will take ten years to produce any oil from this

supply. In addition to increasing domestic production and conservation, diversification, particularly alternative and renewable energy, is the only viable way to reduce U.S. addiction to oil [39]. Technology will be vital to making a transition away from petroleum fuels. If the United States continues its overreliance on fossil fuels, it will become increasingly dependent on oil-producing nations in a highly volatile and chaotic region of the world, much to its peril.

COMPETING INTERESTS

Authors have declared that no competing interests exist.

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Biography of author(s)



Professor Nasser Momayezi

Department of Social Sciences, Clayton State University, Morrow, GA-30260, USA.

He earned his PhD in political Science from Texas Tech University and MDP Certificate from the University Development Program at the Graduate School of Education at Harvard University. He also served as senior fellow at the Texas Higher Education Coordinating Board. Prior to his appointment as Dean of the College of Arts and Sciences at Clayton State University, he held the positions of department chair, associate dean and dean of the College of Arts and Sciences from 1995-2008 at Texas A&M International University. He has served as vice-president and president of the Texas Association of the Deans of Liberal Arts and Sciences. In 1993, he received a Master Teacher Award in teaching excellence presented by the University of Texas at Austin and in 2003, he was honored as a Texas A&M University System Regents Professor. His primary research and teaching contributions are in International Relations, Middle Eastern Politics, American Constitutional Law, and Texas Politics, in which he has approximately 40 publications.

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Conflict Drivers and People-centred Peacebuilding in Niger Delta, Nigeria

Chibuzor Chile Nwobueze ^{a*}

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ABSTRACT

The study adopts the Active Peace Theory, which concerns how peace is mainstreamed as part of a triad, that includes justice and well-being (wholeness). The Niger Delta is the delta of the Niger River sitting directly on the Gulf of Guinea on the Atlantic Ocean in Nigeria. It is blessed with enormous human capacity and natural resource wealth but characterised by poverty, insecurity and underdevelopment. Conflict happens everywhere in the globe, including the Niger Delta, where the participants all have different survival goals and interests. People are driven to compete with others by certain motives. For society to advance in all spheres, therefore, peacebuilding is necessary. This study analyzes secondary sources to investigate the conflict causes that give rise to peacebuilding, which emphasizes relationship development and empowerment. The report also covers the takeaways from the factors that contribute to war and instability in the region. Teenagers who recognize the importance of wellbeing find it challenging to take part in activities that violate others' rights to sustainable life. It will stop violence in society if they adopt this as part of their lifestyle. Being on the side of the government is quite advantageous for young people. They may contribute directly to growth as partners, or they could address labor shortages by generating jobs in their lawful enterprises. The existence of partnership and peace committees in various multinational companies is an opportunity for the youth to be given recognition in the area of having their grievances attended to. Youth well-being and safety priorities must be considered by the state and policymakers at all levels if peaceful oil-producing delta is to be achieved.

Keywords: Active peace theory; justice and well-being; peacebuilding; niger delta youths; sustainable living.

1. INTRODUCTION

The Niger Delta is the delta of the Niger River sitting directly on the Gulf of Guinea on the Atlantic Ocean in Nigeria. It is located within nine coastal southern Nigerian states, which include: all six states from the South South geopolitical zone, one state (Ondo) from South West geopolitical zone and two states (Abia and Imo) from South East geopolitical zone. The Niger Delta is a very densely populated region sometimes called the Oil Rivers because it was once a major

^a Faculty of Humanities, Ignatius Ajuru University of Education Rumuolumeni, PMB 5047 Port Harcourt, Rivers State, Nigeria.

*Corresponding author: E-mail: chibuzornwobueze@yahoo.com;

producer of palm oil. The area was the British Oil Rivers Protectorate from 1885 until 1893, when it was expanded and became the Niger Coast Protectorate. The delta is a petroleum-rich region and has been the center of international concern over extensive pollution which is often used as an example of ecocide. The principal cause is major oil spills by multinational corporations of the petroleum industry [1,2]. Peacebuilding is an activity that aims to resolve injustice in nonviolent ways and to transform the cultural and structural conditions that generate deadly or destructive conflict. It revolves around developing constructive personal, group, and political relationships across ethnic, religious, class, national, and racial boundaries [3]. The process includes violence prevention; conflict management, resolution, or transformation; and post-conflict reconciliation or trauma healing before, during, and after any given case of violence. In general, violent conflicts and violence continue to be a part of young people's everyday lives in many regions of Africa as a result of structural issues brought on by colonial powers that contributed to maintain authoritarian control [4].

According to Fawole [4] with the rise of warlordism and the intensity of conflicts in Africa, local warlords also have a large pool of disgruntled and jobless youths, hapless victims of state retrenchment from its responsibilities, to recruit willing soldiers from. The combination of local warlords with unrestricted access to vital resources, youth soldiers who depend on drug use and abuse of alcohol, having the capacity to utilise small arms and light weapons, and increased the savagery with which internal conflicts are expressed.

The 2018 United Nations report revealed that there are 1.2 billion youths in the world [5]. The number of youths across the world has continued to increase. Such intimidating number indicates the need for policymakers to consider the interests of the youth and their strengths and weaknesses to avoid a situation where they become available tools for instability. In other words, the age group requires attention if the world desires positive peace.

Why the youth are mainly the dominant actors in conflict scenarios and are trapped in conflict has always been a surprise and source of worry to many people in government and society, in general. It has been argued that, owing to various factors, youths are destructive and are used as tools of insecurity. The age advantage and, sometimes, idleness that characterise the lives of young people, who would have been better positioned if their potential was harnessed by policymakers at all levels, contribute to this. They neither make themselves available for peaceful activities nor get guided to know the dangers and threats of a non-peaceful approach to life and the benefits of peacebuilding. This development makes it difficult for them to appreciate the manifestation and functionality of peacebuilding in society. There are times when politicians and businessmen utilize their influence in society to mobilize the youth in favour of their interests [6]. There is the argument that youths have remained alienated from the political systems [5]. They are excluded from programmes that are directly beneficial to people, especially in areas of empowerment and development.

The strength of young people is not only in the significant use of social media and formation of youth-focused groups to discourage injustice in institutions at all levels and across the country. They can also become relevant as society witnesses increasing accessibility to programmes to design projects aimed at reaching different targets [7]. Their agency can be a useful tool of peacebuilding, development and societal transformation in ending vices and unproductive activities.

Freddy [8] notes that the experience of youths in times of reconstructing damaged infrastructure hinders their comprehension of conflicts and peace processes, that is the capacity to determine the outcome of reconciliation initiatives to prevent resurgence of confrontations. The level of information and exposure determines understanding of any situation. This is why training should be a component of peacebuilding, which is expected to discourage youths, especially those that engaged in violence through the use of arms but were later disarmed from returning to armed struggle [9]. For behavioural changes, the youth need to understand the consequences of using force and the benefits of nonviolent means of conflict management [10]. Such changes can come through what scholars call multi-track diplomacy track 5, which involves training, research and peace education that are life-changing and enhance capacity-building to provide the requisite knowledge and skills. With this, they can also train others on sustainable ways of responding to conflicts by embracing peaceful management approaches.

Peacebuilding is needed by young people to enable stakeholders to effectively address employment challenges and education needs of the excluded groups, especially by creating equal opportunities in education and employment, and increasing their participation in dialogue and processes that enhance peace [8]. When these young people are given the opportunity to take part in dialogue, it will be difficult for them to have any reason to protest or make allegation of exclusion. This will give them a sense of belonging.

Although it has been established that many of the youth do not have access to civic engagement, they have the capacity to contribute to community transformation [11]. Examining the lessons from the drivers of conflict in the Niger Delta region is critical for peacebuilding since the utilisation of youth energy for peaceful purposes could translate to peacefulness through peacebuilding engagement within the context of African Union's Agenda 2063, which advocates more youth engagement.

2. THE NATURE OF PEACEBUILDING

Preserving relationships despite differences is one of the benefits of peacebuilding. Peacefulness is an ingredient of sustainable development [12]. In other words, it is difficult to think about any meaningful development that could be sustained without peacefulness and understanding. This can occur through the learning and teaching of peaceful living, which is a dynamic instrument of social change with positive impact on resource governance and actualisation of national interest.

Peacebuilding refers to the transformation from a condition of violence to more political and socio-economic equality, justice, fairness and security for all. The two aspects of peacebuilding are reduction or transformation of violence and improvement on existing peaceful activities or encouragement of new ones [13]. Peace could be positive or negative. Negative peace is not people-oriented, while positive peace is people-centred. Peacebuilding is a practice that concerns people in every society, and it brings hope because of the positive outcomes often associated with it. Any society that desires peace for stable environment, where people are not threatened by anything, requires peacebuilding. Adequate utilization of human and material resources is needed to pursue peaceful atmosphere and sustainable development. This implies that peacebuilding concerns all groups across the world.

Conflict-affected regions of the world are usually in dire need of peacebuilding programmes to prevent the escalation and resurgence of violence during or after the agreement between the actors involved in dispute. Recognizing the relevance and functionality of peace initiatives paves the way for all stakeholders to appreciate the opportunities offered by both their hostile and friendly relations.

3. THEORETICAL FRAMEWORK

This study adopts the Active Peace Theory, which examines how peace is mainstreamed as part of a triad, which includes justice and well-being (wholeness). This is in consonance with the Hebrew word *shalom*, which some people call Bible's word for salvation, justice and peace [14]. Justice and well-being cannot be achieved without adequate provision of human needs, which are crucial in making people comfortable to discourage them from becoming agents of conflict or violence. When people are taught to be peaceful with others, acting based on justice and promoting the well-being of all, it will be difficult for them to engage in violent conflicts.

Participation and empowerment aid the perception of youth-centred agency. Focus will then be on the capacity to determine their lives and adding value to other people's lives. Ultimately, this situation recognises the effectiveness of youth involvement in peacebuilding [8,15]. The youth are dominant actors in conflict scenarios across the world. However, this has not translated into their active involvement in peace processes, especially activities that could lead to peaceful resolution of conflicts and sustenance of peacebuilding initiatives. For instance, many young people across the oil-rich region of the Niger Delta, Nigeria escalate tension through their acts of lawlessness.

4. YOUTH AND PEACE IN THE NIGER DELTA

Obstacles to peacebuilding include injustice, corruption, activities of spoilers, youth restiveness, failure of negotiation, communication breakdown, and lack of readiness of actors to dialogue and identify possible ways forward. When people are educated to value peace, they are given the opportunity to learn the benefits of being truthful, ensuring that they are not used to perpetrate acts of injustice,

and being obedient and respectful to elders [16]. This is a significant and indispensable principle of peacebuilding, which youths need if they are determined to engage people with mutual trust and understanding, promote human relations and tackle practices that corrupt interaction or complicate issues.

Peacebuilding means restoration of normal conditions and permitting development during a conflict. The condition that prevailed before a particular conflict and how to identify the timeline of the peacebuilding effort and development are crucial [17]. The essence of peacebuilding is to address the abnormal behaviours and conditions that characterize a period of conflict. Agary [17] captures the areas of focus thus: "There are many dimensions to peacebuilding. However, in recent times, the global focus seems to have moved more towards the combating of terror and less towards overcoming deep-rooted conflicts or those associated with war-torn societies."

In the Niger Delta area, the view of women is not different from that of young people, who see crude oil as being associated with sorrow, tears and blood (Babawale and Odukoya, 2007). The restiveness of the young people is instigated by seeing other regions without oil being transformed with the oil resources from the Niger Delta. No social group has been more vocal than the youths. They have consistently demonstrated their frustration arising from continuous abandonment of the Niger Delta, which is usually traceable to the central government. This made them to adopt different means to drive home their points.

The region suffered downward review of the revenue allocation formula at different times, especially 1970-1999, when it dropped from 45 per cent to 3 per cent. This was a significant decrease from what it was in 1960 (50 per cent) based on the principle of derivation (Ukiwo, [18], cited in Nwaozuzu, Abada and Aniago, [19]).

After the publication of the Ogoni Bill of Rights, when the first group demanded resource control after forming the Movement for the Survival of Ogoni People (MOSOP) in 1990, other Niger Delta groups started demanding their shares of the oil wealth. They adopted tactics that created panic in the oil industry, but strong solidarity amongst groups in the region, based on their common cause of ending marginalisation of minorities [20]. Thereafter, the Ijaw Youth Council proclaimed the Kaiama Declaration; the Oron produced the Oron Bill of Rights; the Urhobo Economic Charter was declared; and the Ikwerre formed the Ikwerre Charter of Demands and Akalaka Declaration [21].

Alade [22] examined youths' militancy as a bargaining tool for challenging structural violence in the Niger Delta region. This was done in order to determine how decades of environmental degradation, poverty and unemployment and dissatisfaction aided agitations and restiveness of young people in the Niger Delta for decades. The study revealed that poor social responsibility initiatives made people to engage in protests and confrontations that turned violent after

some time. They demanded the clean-up of the environment, livelihood improvement, health provision, and economic justice through sharing of revenues and compensation of those affected by the environmental degradation. The failure of the state to critically and peacefully engage the oppressed and protesting youths triggered youth militancy that defied all resolution methods.

Onuoha [23] avers that proliferation of arms is responsible for the challenges of managing youth restiveness. Many weapons were illegally shipped to the region by non-state actors, including private security operatives working for the oil companies. With the heavy deployment of security forces in the region, competition for control by the military and militants became an issue that has undermined the peace of the area. In the view of Mitee [24], the region that has become crude oil enclave is known for exploration and export of this natural resource in commercial quantities to the extent that geographical description is no longer obtainable. The Niger Delta is significant to the country and global energy mix [25,26,27].

As a result of shocks and numerous complexities that are linked to the security threats against Nigeria's oil sector in the Niger Delta, stakeholders aim at addressing such safety problems that spread across the region [25]. The government and its oil company partners seek to contain the youth-led protests that motivate aggressive behaviours against the state and oil majors. For the youth, ending their agitations without their need being met is like losing their means of livelihood, while the government and the oil companies see calls for resource control as an invitation for violence or threat to government's main source of revenues. It is difficult to end agitations without any attempt to pay attention to the youth. Ensuring that the origins of the problem are addressed without any delay and that efforts are made to curb misappropriation of public funds meant for human and societal development are crucial.

Addressing this concern would lead to an end to linking many negatives to the youth. One of these is the claim that youth restiveness shows how the youth easily become violent without being disturbed by the military operations deployed by government to contain criminal acts in the region [28]. Prolonged social exclusion and economic exploitation of numerous youths force them to indulge in criminality and violence (Aria, [29], as cited in Johnsen, 2010). Some scholars maintain that violence among young people motivated government to deploy security agencies with the mission of law enforcement; this intervention created panic and uncertainties in the region [30]. The situation escalated when the multinational oil companies showed the people that they are not stakeholders and in the petrochemical industry. Government development projects were delayed due to the presence of security forces. This situation has made peace to elude the youth, making it look as if the youth are troublemakers. People describe youth restiveness as an immature way of expressing oneself when aggrieved. It is seen as irrationality, irresponsibility, indiscipline, youthful exuberance and a reaction to childhood protectionism. This description is controversial because empirical evidence showed that youth violence/militancy is sometimes in sympathy with the agitations of the working class and the

yearnings and aspirations of other oppressed people and, sometimes, even the ruling class [31].

According to Shaxson (2008), the youth are described as violent the moment various policy programmes of government are no longer acceptable to them since their impact cannot be felt as desired. A restive situation is an efficacious approach of responding aggressively to activities of government actors. It portrays forceful grassroots activities aimed at development of violence. It paves the way for militia acts of organised resistance by indigenes of the Niger Delta against exploitative behaviours of their political elite. Ikpa [32] asserts that youth restiveness involves the combination of actions, behaviours and attitudes which are socially unacceptable exhibited by youths. The youth take advantage of their restiveness to obtain what they want from relevant authorities [33]. This approach is not legally acceptable.

The negative relationship in host communities does not promote cordial relationship. Since the time economic issues evolved in the region, numerous disruptive actors have emerged with different interventions aimed at managing the situation. The resolution and management of conflicts can be implemented at the same period. However, it is argued that peaceful societies that prioritise the resolution and transformation of conflict situations have higher probability for peace-oriented initiatives [34].

The economic and security situation in the Niger Delta for more than three decades, characterised by deprivation and environmental concerns, requires urgent response from governments at all levels. This should be devoid of politicization of the development needs of the people [24,35] (Nwafor, [36] as cited in Okocha, [37]). Over the years, numerous economic activities have been taking place in the Niger Delta. These activities have aided the conflicts in the region. The dominant activities have been within the oil sector owing to the presence of the multinational oil companies that engage in exploitation and exploration of oil. These adversely affect businesses, farming and fishing.

5. PEOPLE-CENTRED PEACEBUILDING AMONG NIGER DELTA YOUTHS

People-centred peacebuilding refers to the long-term peace initiative that prioritizes the interest of both young and old people in the region, giving them the opportunity to enjoy peace-oriented programmes that discourage violent conflicts; it also supports sustenance of dialogue and continuous engagement between actors. Through this peacebuilding, people are exposed to understanding ways of avoiding the temptation of seeing violence as a major way of life. Peacebuilding is relevant because of the threats of conflicts and violence. Scholars have identified many risk factors which make peace to elude society. Some of them are greed, availability of illegal arms, youth bulge and high percentage of youth unemployment. No peacebuilding initiative can claim to succeed without recognizing the risks associated with these factors of societal instability. Peacebuilding is a multi-stakeholder endeavour which requires

endurance and coordination. It should not be focused only on violent conflicts, like armed conflict. This is because even those militants or insurgents engaging in armed conflict are members of the community and interact with the people. Therefore, analyses of events need to be extended to justice and tolerance.

Youth involvement in peacebuilding will do society a lot of good. However, more achievements will be recorded when people are empowered to overcome poverty and underemployment, which usually motivate the youth to easily engage in behaviours that are detrimental to the peace and security efforts of the government. The more youth are involved in peacebuilding, the higher the peace initiatives gain society's attention, with significant impact on the stability of society. Peacebuilding projects drastically reduce the temptation of youths enrolling in violent groups. Such youth-oriented efforts can be sustained by ensuring that more youths are empowered with life skills.

To discourage youths from using frustration as an excuse, equitable distribution of resources is crucial [38]. Deprivation of human needs motivates frustration and use of violence or arms to force policymakers to consider community development [39]. A man whose basic needs are met can hardly engage in aggression.

On the challenges in sustaining agreements between the oil companies and host communities, Babatunde [40] claims that, "multinational corporations are responsible for the spillages and collapse of agreements with the people." The use of obsolete equipment and the alleged instigation of youths to execute the act of vandalism portray the companies as corrupt and weak in social responsibility. This is because these pipelines pass through various communities in Rivers State and beyond.

Some of the oil companies have been reactive, rather than being proactive, to the communities' request to be compensated as a result of huge losses arising from oil spillages (Idemudia, [41], as cited in idemudia 2014). Indigenes residing in crude oil-bearing areas are at risk due to food crisis arising from oil spillages and environmental instability that undermines the traditions of villages and creates scarcity of resources.

Asari Dokubo and other individuals also became popular beginning from year 2005 through their resistance targeting oil production. Gbomo Jomo became a known "spoiler" [42]. Only MEND (Movement for the Emancipation of Niger Delta) out of the militant groups remains more fierce and hostile to the multinationals, causing more threats after the amnesty that de-radicalised youths. In 2008-2009, MEND destroyed the facilities of Shell, including pipelines, which are several miles away from towns in Rivers, Bayelsa and Delta States. It also successfully attacked the oil-receptor of government around Atlas Cove Jetty Lagos on 12th July 2009 [42].

Rivers State hosts Shell Petroleum Development Company and other oil companies which engage in the production and export of crude oil, with manifestation of resource curse that motivates endemic corruption in the

petroleum sector. Many of the stakeholders in the sector have been accused of mismanaging public funds [42]. However, only a handful of public officials have been held accountable. Such a negative situation has also caused remarkable grievances that encouraged the restiveness of the youth.

Even ownership of oil wells has become one of the sources of confrontations involving kingdoms in the Ijaw ethnic group, like Nembe and Kalabari in Bayelsa and Rivers States [43]. The ownership issue is in three dimensions: the Niger Delta question concerning the rightfulness or otherwise of the Federal Government and states to control the oil revenues; the struggle by the communities and states to dominate the oil issues; and the restiveness of the youth to stop foreigners and governments from exploiting them. A result-oriented peacebuilding initiative will require the Federal Government to provide space for Niger Delta stakeholders to present their views and suggest ways on how to move forward in the peace process through meetings that contribute to determining the shape and context of the next phase of the initiative.

6. NIGER DELTA CONFLICT AND THE SIGNIFICANCE OF PEACEBUILDING

Since the advent of conflict in the region, many actors have been pursuing their personal and group interests directly and indirectly to the extent. This has made the situation to escalate into confrontation between communities and oil companies as well the government.

The advent of ethnic militias in Ijaw villages and other communities commanded by Tompolo, Asari Dokubo and Ateke Tom refocused the pattern of the region's agitations. This has made peacebuilding inevitable for the region [44]. International oil companies also involve various actors in order to sustain oil production [45]. Employing the Niger Delta youths for menial jobs, like protecting oil installations in the communities, causes more conflicts; kinsmen have become enemies, as some educated indigenes are also stranded and excluded [46]. Some of the controversies are traceable to the origin of the militancy aimed at mobilising a common opposition against the oil companies and government through resistance, protests, vandalism and hostage-taking. These are products of the 1998 Kaiama Declaration issued by the Ijaw people demanding the closure of oil production and withdrawal of soldiers from Ijaw land [47]. Since this Ijaw declaration and formation of various restive groups, the aggression against government has escalated, with the youth exhibiting frustration arising from their perceived exclusion, unemployable status and neglect in many sectors of the oil economy, including conflict management (Kinanee, 2018). The frustration and aggression were occasioned by the poor welfare packages for the unemployed youth [48].

Many individuals in some quarters still find it difficult to understand why communities should continue engaging with the state to achieve peace. Revisiting various recommendations by different government-initiated committees and panels of enquiry is crucial. Peacebuilding requires active involvement and contributions of various actors and stakeholders. This approach

demands the understanding of both the aggrieved and concerned members of society to ensure that everybody benefits from the peace that is generated from peacebuilding.

The year 1990 was regarded as the time when instability became more pronounced in the Niger Delta region, because of the oil rents and the revenue allocation that did not put the interest of communities first. In the 1990s, youths began organizing protest movements for agitations. The Niger Delta problems have been approached from development perspectives [48,49]. As the Youth Development Collective Theory of Change emphasizes the need for welfare of persons, community and youth leadership for transforming community-school situations, engaging youths in community peacebuilding activities and leadership initiatives could strengthen their capacities to be more productive. The youth build skills through sustained participation in youth development programmes, such as vocational preparations in the following ways: attending school, making satisfactory academic progress, and connecting to the workforce.

Young people's agency reveals the potential of young people in conflict transformation and peacebuilding [8,15]. This will make it easier for them to know the differences between negative peace (absence of violence) and positive peace, that is peace-oriented channel of achieving peace [50]. When the youth are taught to understand the benefits and relevance of promoting justice and well-being, their appreciation of significant drivers of peacefulness will become a daily experience rather than creating opportunities for them to indulge in immoral acts that undermine stability. It is difficult for youths who understand the significance of well-being to engage in acts that deny people's rights to sustainable living. This becoming part of their lifestyle will prevent violence in society.

The issues of oil bunkering and the operation of illegal refineries have dominated reports from the Niger Delta. With high rate of these reports originating from rural communities, increased government presence became more pronounced. As observations showed, young people are well engaged in the business than other age groups. The youth have some lessons to learn from engaging in acts not permitted by the government from the deactivation of illegal oil refineries by the security agencies in different parts of the Niger Delta. Since it is an offence, not engaging in such temptation will be more beneficial in the long run than seeking temporary economic benefits. Since unapproved oil production could create panic and humanitarian crisis in the event of any explosion and pollution, discouraging the act is a life-saving effort that the youth must be convinced to embrace it.

There have been allegations of complicity by some government officials and the security agencies with regard to being aware of the operations of these illegal oil refineries and failing to apprehend the perpetrators. This raises the issue of these officials also benefiting from the revenues generated.

Illegal exploitation of crude oil is a highly prioritised business in this study area. Militant youths in creeks handle the cutting of pipeline to tap crude oil and load it into tankers with heavy security guard. International businessmen manage the marketing of crude oil and laundering of funds [51]. Non-militia youths are also persuaded and recruited into the illicit business. In view of the bold step of the former Rivers State Governor, Nyesom Wike, in declaring war on individuals operating illegal refineries, it is risky for anybody to still sustain such condemnable act that undermines human security, internally generated revenue and national economy [52-54]. Imposition of stiff legislative measures, strengthening and enforcement of relevant laws as well as other practical ways to make looted resources unprofitable to the spoilers are important. One significant lesson young people must learn from the current government's clampdown on illegal oil refineries is that criminality does not last long in an environment where the state responds to lawlessness. Thus, survival cannot be hinged on nefarious acts which are not tolerated by an organized society where security governance and human development are prioritised by the government.

The youth have a lot to benefit from being on the side of government. They could play supportive roles directly as partners in development or fill the unemployment gaps in society through job creation in their legitimate businesses established after gaining support from government's vocational training projects for the youth. Nobody gains from the losses that are recorded through illegal oil refineries. The youth need to understand the long-term and immediate consequences of corrupt practices and abuse of nature [55-57]. Instead of making themselves agents of national concern and environmental instability, the youth could function as advocates of environmental protection as well as environmental and economic justice, in partnership with governments at all levels.

The existence of partnership and peace committees in various multinational companies is an opportunity for the youth to be given recognition in the area of having their grievances attended to. It will then be easier for the people to sustain channels of communication with the companies and government instead of using force through the formation of restive groups that make the region volatile.

7. SUMMARY OF CONFLICTS AND PEACE INITIATIVES IN THE NIGER DELTA

The region witnessed conflicts because of conflicting interests of state and non-state actors who struggled to understand one another; the conflicts are related to the environmental degradation and resource allocation controversy and the failure of government to completely curb youth violence; and traditional authorities have also failed to call the troublemakers to order, thereby becoming the enemies of the youth in some cases. In terms of peacebuilding, there have been significant efforts aimed at resolving the intractable regional crisis and various actors, including the youth, civil society, women, elders, government and oil companies, have been involved in the peace processes. Many of them have been introduced to informal peace education and empowerment programmes of the government.

8. CONCLUSION

Peacebuilding is a positive response to conflict, especially grievance and deprivation. The Niger Delta states have been the hotspot of insecurity and violence arising from the involvement of youths in social life. This is because many decades have passed with the youth feeling neglected and excluded from the mainstream of development.

The post-amnesty era has shown the time for people to take their destinies in their own hands by adopting peacefulness and seeking ways of living together beyond the state-centric efforts that seem to characterize their agitations. The reality is that government interventions appear inadequate to many of the indigenes of the region who have the perception of government neglect and multinational corporations taking undue advantage of the masses. Peacebuilding is a call for action by everybody, including the youth, whose intervention could determine the extent of peacefulness. There is hardly any conflict situation that does not have youths actively involved as actors and victims; they are easily conscripted into violence.

Youth well-being and safety priorities must be considered by the state and policymakers at all levels if sustainable and positive peace is to be enjoyed. This is because, if the concerns of young people are not addressed, they will find it difficult to have confidence in the leaders. Having youths that are out of school, partially schooling, living in unstable families or are from separated homes could undermine peacebuilding interventions. It could also affect their peers who may wish to be part of society's efforts to engage more young people.

To sustain all the efforts of government and society, the various memorandums of understanding involving oil-producing communities and multinational oil companies need to be reviewed to identify areas of gap, opportunities and concerns among the actors in order to prevent misunderstanding. The government cannot ignore issues concerning gas flaring and social responsibility needs that drive conflicts.

Sustainable mainstreaming of conflict transformation, conflict resolution and conflict management is crucial for the youth to demonstrate their value for peace and understanding of cooperation. Positioning the youth on the path of peacefulness through consolidation of the successes already achieved will produce a large population of productive youths, build constructive relationships among different levels of society and transform the area to a peaceful oil-producing region.

COMPETING INTERESTS

Author has declared that no competing interests exist.

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Biography of author(s)



Prof. Chibuzor Chile Nwobueze

Faculty of Humanities, Ignatius Ajuru University of Education Rumuolumeni, PMB 5047 Port Harcourt, Rivers State, Nigeria.

Research and Academic Experience: He has over 29 years of research and academic experience.

Research Specialization: His area of research includes Peace focused education, human development, Conflict transformation, Security and Development Studies and Gender Studies.

Number of Published papers: He has over 70 published articles.

Special Award: He is the Champion of Peace and Youth Development in Rivers State. He received an award by Past National Union of Rivers State Students (PANLEAE) Ignatius Ajuru University of Education chapter.

Any other remarkable point(s): He is a Professor of Peace and Conflict Studies in the Faculty of Humanities, Ignatius Ajuru University of Education, Rumuolumeni Port Harcourt, Rivers State, Nigeria and the first Professor of Peace and Conflict Studies in the Niger Delta. He holds a PhD in Peace and Conflict Studies from the University of Ibadan, Ibadan, Nigeria. His research focuses on issues of peace education, human development and conflict transformation, particularly in situations of complex conflict and intractable youth violence. He is involved in peacebuilding training programmes and development of peace and conflict studies curriculum. He is a fellow of the Society for Peace Studies and Practice (SPSP). He is the Associate Dean, Postgraduate School, Ignatius Ajuru University of Education, Rumuolumeni, Port Harcourt, Rivers State, Nigeria.

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Building Igorot Identity: Examining the Improvisation and Anaphora in Selected Igorot Ethno Music of Salidummay Cultural Group, the Living Anitos and the Petune

**Jonnelle D. Fagsao^{a++}, Julie Grace M. Docallas^{a++},
Christie Lynne C. Codod^{a++}, Jennifer Ruth C. Tuazon^{a#}
and Delia A. Sumeg-Ang^{at}**

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ABSTRACT

Music serves as a key creative space for experimenting with creativity. It provides a means through which one can maintain the originality throughout time while also allowing for improvisation and variation. This paper examines the social and cultural context of Igorot music popularized by the Salidummay Cultural Group (SCG), the Petune (P), and the Living Anitos (TLA) in the Cordillera Administrative Region (CAR) of the northern Philippines, drawing on Drout's (2006) work and hybrid identity anchored in Berger and Luckman's (1966) Social Constructionism Theory (SCT) for its theoretical orientations and also the concept of rhetorical perspective through anaphoric repetitions. This paper tries to demonstrate how the chosen ethnic bands use [indigenous] music as a tool to navigate their Igorot positions through musical genres and approaches including improvisations and anaphoric tropes. The three ethnic bands chosen were accepted and loved as skilled and motivated artists descended from their Igorot ancestors, and it was also recognized that their cultural roots play an important role in developing their musical Igorot identities.

Keywords: *Fusion; improvisation; anaphoric repetition; Kaigorotan; ethno music.*

^a Mountain Province State Polytechnic College, Bontoc, Mountain Province-2616, Philippines.

⁺⁺ Ed.D.;

[#] MaBET;

^t MaEd;

*Corresponding author: E-mail: jonnellefagsao@gmail.com;

1. INTRODUCTION

The Cordillera Administrative Region (CAR), which included the provinces of Abra, Apayao, Benguet, Ifugao, Kalinga, and Mountain Province, featured three indigenous band groupings. In non-official contexts, such as academic and non-academic publications on culture, these provinces are also frequently referred to collectively as the Cordillera Region, as though the region formed a single cultural realm. Afable [1], Conklin [2], Scott [3], Keesing [4], Finin [5], and other eminent scholars of the Northern Luzon highlands have noted that considering the area as one organic region is an abstract construction, where there has hardly been internal connectedness among different communities. These famous bands are called the Salidummay Cultural Group (SCG), the Petune (P), and the Living Anitos (LA), who became well-known for their social and environmental concern, anaphoric styles, and cultural improvisation in their [ethnic] music. The interest of the people has always been sparked by their songs, which express worries about environmental and cultural challenges in region. The Petune band of Bontoc uses anaphoric styles to characterize the repetition of parts at the start and conclusion of each stanza and fused Biblical stories in their pop style ethnic music, and Kalinga's TLA fuses ethnic and foreign instrumentation and melodic rhythms. The SCG uses their lyrics and music to draw attention to environmental change and its implications, expressing their fears and hopes for the future of the "Ka-igorotan" (Igorot tribes). They are ethno-pop groups from the Northern Philippine Highlands in CAR, "a postcolonial society on the edge of a nation-state in the global age," which exists as a small indigeneity as to what Reyes [6] mentioned. The Kaigorotan have a reputation for being excellent singers who express a strong sense of connection to their native region through modern indigenous songs. The researchers tackle the issue of anaphora in the three selected songs from the three groups, inspired by the shared "Ifuntok" and "Ikalinga" cultural experiences and environmental consciousness that are exalted in their music. It also established the notion of "fusion/improvisation identity" as a literary hermeneutic anchored in social constructionism theory (SCT), which was initially introduced by sociologists Peter L. Berger and Thomas Luckman in their 1966 book *The Social Construction of Reality*.

The SCT describes knowledge that individuals with similar interests share and provides the framework for their interaction. This knowledge is the idea of improvisation and hybridity, which proposes an ethnic identity made up of various cultural elements connected in various ways, as opposed to a fixed distribution. One should make it clear that the goal is to analyze the issue of repetition and fusion in cases where the ethnic bands' intention is to compose or fused a piece of music that accurately captures the specifics of their inevitable, as opposed to purposefully fusing inequal music-cultures. These particular ethnic bands chose to emphasize various facets of their fusion identities depending on the musical context. Additionally, only providing a study of particular ethno-pops made famous by ethnic bands, with a primary emphasis on the values of their cultural identities. This research involves also a study of the anaphoric tropes that have been effectively projected for the formation of indigenous Cordilleran identity. The music of these ethnic ensembles is a particularly rich environment for

investigating improvisation or fusion. It offers a framework for flexibility, change, and creativeness. During live performances, they reveal their identities in real time, and they document their cultural encounters. They can use music to cope with the difficulties of being Igorots.

2. THE SALIDUMMAY CULTURAL GROUP, THE PETUNE, AND THE LIVING ANITOS

In the 1980s, at the height of the Chico Dam crisis in Kalinga Province, a cultural group known as the Salidummay Cultural Group (SCG) was established as Calabias [7] mentioned in his article published by the Cordillera Studies Centre. They started recording protest songs at the time, and they kept doing so as the 1991-founded artist collective *Dap-ayan ti Kultura itti Kordilyera* (DKK). They portrayed the struggle of the Cordillera Region to protect their land, people, and resources. For indigenous people in the Cordillera, their songs have helped to form a new communal knowledge of nature and an identity shaped by values gleaned and passed down from the land and nature. Michiyo Yoneno-Reyes [6] defined salidummay as "a certain group of songs extensively, but not evenly, popular in Northern Philippines, particularly in the highland areas" in some situations (25). The word "salidummay" has piqued Reyes' interest because of the large range of musical elements it encompasses and its conflicting usages. Saboy [9], on the other hand, described it as a "memetic, multi-melodic Kalinga oral tradition appropriated by different ethnic groups across the country" (55).

The Petune band also started to take shape at the first Lang-ay Festival in Mountain Province, laying the groundwork for a successful future in the music business. This ethnic band was founded with the purpose of consistently resurrecting popular Bontok songs that sound like Jamaican reggae while also addressing cultural difficulties impacting the Bontok community (see Fig. 1 for their cover CD album). Their name was "restyled" and originates from the Bontok term "pechen" (peace pact). They filled the Bontok community with their "finuntok" (Bontok style) identity songs in a mixture of English and Bontok, singing songs with cultural interpretations and themes that are fixed with simple and anaphoric musical texts depicting romance, culture, religion, and community relations.



Fig. 1. Cover of the CD recording by the Pe'tune, [8] by Mr. Alejandro Aranz F. Changat

Saboy [10] explains that the The Living Anitos (TLA) music generally fuses ethnic and foreign instrumentation and melodic patterns, a mixed music format that also characterizes that of another Kalinga ethno-pop artist and Saliw Music (SM) founder, who gained wide attention and received such excellent notices in remixing the Ullalim as a "multicultural phenomenon," (275) as Saboy pointed out.

In its current form, one would argue that the ethnic music played by these well-known bands in the CAR is a mixture of several inspirations: a) exploration of various expressions of their cultural identities throughout their live shows, and on their recordings; b) showing growth as musicians who are able to cross cultural boundaries; and c) showcasing their music in a wonderful fusion of Igorot and western styles. Their ethnic songs which depict the Ifuntoks (people of Bontoc) and Ikalingas (people of Kalinga) way of life are diverse blends of thoughts with a strong emphasis on Igorot ethnic music. Local musicians create their own [ethnic] music, which serves as a good analogy for Igorot cowboy identity throughout the vast hinterland of the Northern Philippines.

3. ETHNIC IDENTITY IN IGOROT POP SONGS

Reyes [6] noted in her collection of Cordilleran tunes that the "Western" features of the songs are adaptations from popular American tunes, as well as Fong [12] in his documentations mentioned as "recycled, re-produced, and re-released" (iii) remixing projects of Igorot composers and singers. While Igorot pop music was more rhythmic, melodic, and harmonic, they blended rustic simplicity with musical strains absorbed from these sources. The songs were developed as a result of their research on ethno-pops in the Cordillera, showing that the Igorot musical preferences have been significantly influenced by western influences and have left a distinct impression on the Igorot tunes, leading to a distinctive mode of expression tailored to the temperament of the Cordilleran people. However, Igorot composers and singers have a strong preference for Western country music. There are original SCG, TLA, and P songs with nods to Cordilleran ethnic identity; yet, the Igorots must admit that these songs have not been polished or well-promoted.

During the fifty (50) years of democracy and education under American control, exposure to "Western" culture influenced the Igorot original cultural roots through their western country music. Credit for drawing attention to historical culture goes to the ethnic bands who released the Cordilleran ethnic songs as literary works in the CAR that relate to the Igorots' ethnic identity.

4. MUSIC AS PERSUASION

One way that music persuades is through using tropes to portray experiences that listeners share. Due to its linguistic style, music can convey ideas that would be challenging through other forms of media [13]. This is done with music, which creates a shared experience between the performer and the audience [14].

Music always has a persuasive quality due to its connotative nature, which listeners might perceive and experience differently depending on their point of view [15]. The sound of music speaks to one's souls, uplifting the spirits and deeply touching the emotions. For instance, Matula [16] recognized the significance of contextual elements like musical styles and musical genres in his study of popular music. When one listens to music, one is not only passive consumers; rather, actively participating in a massive conversation among all people who have listened before us. This paper examines a list of songs chosen for literary analysis in terms of their usage of anaphora as a rhetorical device in chosen ethnic songs, and it also tackles the idea of hybridity in songs chosen to represent ethnic Igorot identity.

5. IMPROVISATION AS AN APPROACH FOR DISCOVERING CULTURE

Improvisation is a big part of the Igorot ethno-pops. It's an important idea in Igorot ethno-pop music and a crucial component of several musical ethnicities all at once. Even if improvisation methods vary, the implications of the music and culture theory support the idea of fused musical concepts. As a result, one talks about how improvisation could be a good way to discover one's culture and identity. By bringing attention to important musical perceptions and distinctive musical aspects in surprising ways, improvisation at this point enhances a music enthusiast's capacity to perceive music in novel ways.

In fact, improvisation in Igorot ethno-pops typically relies on the development of rhythmic themes. Even though the majority of ethnic bands do not have the professional musical training necessary to improvise the musical lyrics, they commonly use improvisatory skills in their compositions and musical arrangements. These Igorot ethnic bands mentioned; therefore, improvise in order to preserve their musical originality. Sometimes they improvise using a particular traditional Igorot mode, while other times they keep to harmonies that have been adapted from the West. The choices included for the textual analyses are all true reflections of the Igorots' identity. The bands were drawn to the concept of fusing Igorot ethnic heritage into their music because they wanted to emphasize originality and distinctive cultural ideas. Their multi-ethnic identities influence their musical choices, showing how improvisation may be utilized to depict hybridity.

6. THE ANAPHORIC REPETITION

Something is passed on from generation to generation through imitation until it has a life of its own. This is the anaphora commonly used in the three ethno-pop songs made popular by three ethnic bands. The anaphoric repetition, which is frequently used in poetry to improve the sound harmony of speech, is the repetition of a word or phrase at the beginning of two or more consecutive sentences. The recurrence of a word or phrase at the beginning of two or more consecutive sentences, which is often utilized in poetry to increase sound

harmony of speech, is known as anaphoric repetition according to Kemertelidze [17].

According to Drout [18], anaphora is a poetic figure that defines the repetition of elements at the beginning of a poetic unit, with are repeated in the beginnings and terminating in each stanza. According to Foley [19], anaphora transcends the poetic line into formula, scene, and subject since repetition in a tradition creates anaphoric effects.

The researchers then concentrated on the songs of the chosen ethnic bands' related to the Igorot society, especially on the anaphoric repetition-based selection, translation, and analysis, as well as the hybrid or fusion identity rooted in SCT by Berger and Luckman [20].

This paper, then, attempts to answer the following problems:

1. Which anaphoric repetition and cultural improvisation are used in the ethnic bands' chosen songs?
2. How has the traditional Igorot ethnic identity evolved, as evidenced by the ethno-pops studied?

In light of this, this research investigates the use of anaphoric repetition in selected songs inspired by the popular songs of the three ethnic bands [SCG, TLA, and PJ]. It objectively analyzes three selections of their songs with the goal of identifying repetitive, similar genres that are seen as anaphoric. Even though it is impossible to go into great detail about the ethnic songs, a discussion of the idea that serves as the theoretical foundation of this work, anaphoric repetition, will come first. The main recurring themes are (a) respect of nature's wonder; (b) authority over the children; (c) call for religious principle; and (d) bravery and pride of belonging; and finally, the Igorot hybridity in the chosen ethno-pop.

7. ANAPHORIC REPETITION AND CULTURAL IMPROVISATIONS IN THE SELECTED SONGS

To answer the first problem of this paper, many recurring rhetorical devices have their roots in oral cultures, where history and tales were transmitted orally throughout society from generation to generation. For example, there are rhetorical techniques based on repetition of complete words or sentences that help to emphasize and enhance memory. Anaphora is thus described in these contexts as the common practice of repeating key words or phrases at the beginning of subsequent sentences or lines in the songs.

A. Respect of Nature's Wonder

Daga a Nagtaudan

*Ti daga nagtaudan
Ti daga naiyanakan
Puon iti pagbiyagan
Gaget linget ti puonan*

Ancestral Land

*The land is our origin
the land is where we were born
Source of life toil
Sweat is our investment*

5	<i>Nagramutan ti puli Nagpakatan ti ili Nag adalan ti ugali Pag awidan ti umili</i>	<i>Where the people came from where the village started Where culture was learned Where the people will return</i>
9	<i>Pagtakderan ti balay Pagmulaan ti pagay Pag inanaan ti natay Iti daytoy a bantay</i>	<i>where houses are built Where rice is planted Where the dead rests on this mountain</i>
13	<i>Kaapwan ti nagaywan Saan tayo a baybay-an Saan maipalubusan Ti daga ket maawan</i>	<i>Ancestors cared for it Let us not neglect it Let us not allow The land to vanish</i>
17	<i>Kas pangarigan ket adda Ti mang-agaw ti daga Ay, pagtitinulungan Bantayan salakniban</i>	<i>If there will be grabbers of the land Ay, let us help each other Guard it and defend it</i>
21	<i>Ti daga nagtaudan Ti daga naiyanakan Puon iti pagbiagan Dara ken biag ti puonan</i>	<i>The land is our origin the land is where we were born Source of life toil Blood and life is our investment</i>
25	<i>Pinamanang lupain Dito ako ay nagising Dito ako nabuhay At dito rin mamamatay</i>	<i>Land inherited This is where I woke This is where I have lived and this is where I will die.</i>

(From the album Dongdongay, 1992)

In the preceding song, anaphoric repetition is noted in the vernacular composition which emphasizes the traditional notion of "ownership of land [that] is common" by increasing sound harmony of speech [7]. The word "land," which is anaphorically repeated numerous times, is inherited to be maintained rather than exploited for personal gain, and refers to what was described by a local chieftain as a place where "*isu ti pagbyagan ti amin nga umili*" (every man acquires his life). The concept of "*daga*" (land) is gradually connected to other words by repetition, such as when the word "*nagtaudan*" (origin) rhymes with "*naiyanakan*" (born), thus bringing the concept of "*daga*" (land) together; similarly, "*pagbyagan*" (life toil) rhymes with "*pu-onan*" (investment), and perhaps becomes more noticeable by association. The land referred to in lines 1, 2, 21, and 22 is real, and the "*umili*" erected houses, tilled the soil, and made it their "birthplace" there.

The song is about agricultural groups (the Kalingas & Bontoks) who tend the soil and rely on nature's bounty for survival. They were forced away and scattered by "land grabbers" (line 18). All their labors, blood and sweat (lines 4 & 24), will be

in vain if they do not "protect and defend it" (line 20). The alteration of the [ancestral] land once it is possessed by any settlers —perhaps the "grabbers of the land" — is envisioned in the song. The [Igorot] people belong to the land, and the land belongs to them, as evidenced by the repetition of the word "land" in lines 9-16.

By repeating the phrases and sentences, a thinking process has been networked and developed. What was it that was fought for? In the last line of the second verse, the intangible significance of "umili" (every man) is represented in the question: what would they do to maintain their ancestral land? Using humans as the persona, one can notice how the anaphoric repetition of the word "daga" (land) explains man's active contact with the nature, as represented in the last stanza:

<i>Pinamanang lupain</i>	<i>Land inherited</i>
<i>Dito ako ay nagising</i>	<i>This is where I woke</i>
<i>Dito ako nabuhay</i>	<i>This is where I have lived</i>
<i>At dito rin mamamatay</i>	<i>and this is where I will die.</i>

The song revises the heroic deeds of a local hidden persona as a hero, and Kalinga as the "ancestral land". It gives a remix of culture and history with a different taste of tune which undergoes shades of melodic and ethnic variations.

B. Address on the Authority over the Children

Remember Your Children

*Remember your children,
 Remember our future,
 Remember your children,
 Remember Mother Nature.*

5 *You look at the forest,
 You look at the trees,
 Is it money, is it business,
 Is it profit that you seek?*

9 *You say you need the power
 And you draw up all your plans
 You look at the rivers
 And you think of building dams.*

13 *You look at the mountains
 Full of riches so you're told.
 Do you think of the children
 Or is it only the gold?*

17 *Ti kabanbantayan, kayew,
 (All the mountains, trees.)
 Bakir, karayan
 (Vales, rivers)
 Amin a kinabaknang
 All the riches
 Tawid Kaigorotan*

21 (*Are Igorot's inheritance*)
 Ella-ellalelay
 Ensinalidummaay(2x)

The second song, "Remember Your Children," according to Judy Carino [21], is a song from the SCG's album "*Chuwassi*," which was influenced by and entrenched in the Cordillera's musical culture. Traditional Igorot melodies and rhythms, bamboo *kaleleng* (nose flute), modified traditional percussion instruments, and *gangza* (gong) ensemble played in cross-rhythms are used. However, because Salidummay Cultural Group is a contemporary music group, they also fused current instruments deviated from the standard and hence the result of the group's creative endeavor. The album "*Chuwassi*" addresses the current issues that the Cordillera people are facing, while also advocating for and asserting cultural integrity and self-determination aiming the spotlight on an upscale and colorful musical heritage.



Fig. 2. Source: Salidummay Cultural Group performs during the Cordillera Day in Abra last April 2008. Photo by Noel Godinez/NORDIS

Also, "Remember Your Children" is a remake of a song first recorded by nine-year-old twins Karlo and Maria Cleto in 1993. It serves as a reminder to so-called "development" planners that while building dams, mines, and logging operations, future generations must be considered. It also encourages the Cordillera people to protect their cultural heritage. In lines 1-4, the anaphoric repetition emphasizes a tone that speaks of protecting nature for future generations. It is a loud resounding sound echoing to every tribe to be aware of their boundaries in using the natural resources left by our forefathers. They care for nature and land for the people to enjoy and use for livelihood, and one must reciprocate by growing and maintaining it for future generations. Nature belongs to everyone. It benefits more than just anybody else, so don't think of profiting from it to line one's own pockets

and fulfill thirst for money and power, regardless of the bad consequences for the people.

The anaphoric repetition in lines 5-8 is also an action that should serve as a wake-up call for people to have at least a smidgeon of concern for the land and nature, especially in light of forefathers' sacrifice. Building of dams will have terrible consequences for those who live near rivers, as well as robbing them of their rights to their lands and livelihood.

The song foreshadows the long-term effects of such behavior which resulted in countless deaths and has depleted natural resources due to the usage of various chemicals that disrupt the natural equilibrium. It also contributes to landslides and soil erosion. What will be left for the children if this continues? Their homes will eventually be demolished, and their futures will be devastated.

The song speaks to the people in a way that reminds them their duty to protect their lands, to nurture and to preserve the natural resources.

C. Call for Religious Principle

Here are other songs performed by the group "Petune":

"Nay Chawatem ay Apo"

Here, Accept This, O Lord

*Words and Music by Felix Khensay and Daniel P. Carino
 Popularized by the Petune [8]*

	<i>Nay chawatem ay Apo</i>	<i>Accept our offering, O Lord</i>
	<i>Layad mi ay lihkalo</i>	<i>And as we offer ourselves</i>
	<i>Alaem nan micho-o</i>	<i>Bless our thoughts and deeds</i>
	<i>Elot ay mo id tongcho</i>	<i>That we may have the strength to serve you</i>
5	<i>Awak na ya chala na, Ay</i>	<i>His own body and blood</i>
	<i>Anak mo ay Chios Ama</i>	<i>Your son, O Lord</i>
	<i>Wed-wecha'y icho-o mi</i>	<i>As we offer our lives</i>
	<i>Ken sika'y Apo Chios mi</i>	<i>To you o Lord</i>
10	<i>Icho-o mi ay Apo</i>	<i>We offer it to you O Lord</i>
	<i>Awak mi ya leng-ag mi</i>	<i>Our body and soul</i>
	<i>En-mi akhes icho-o</i>	<i>We also offer to you</i>
	<i>Semek mi ya fachang mi</i>	<i>Our thoughts and sympathy</i>
15	<i>Fyag mi nay icho-o mi</i>	<i>As we offer our lives</i>
	<i>Tok-khongam et chakami</i>	<i>Watch over us</i>
	<i>Chad-ama nan layad mi</i>	<i>For we give our love</i>
	<i>Ken sika'y Apo Chios mi</i>	<i>to you, O, Lord</i>
20	<i>Chengem luwalo mi Apo</i>	<i>Lord, listen to our prayers</i>
	<i>Micho-on sikad tongcho</i>	<i>For you in heaven</i>
	<i>Seg-ang mo em ichowa</i>	<i>have mercy on us</i>
	<i>'snan menlayad ken sik-a</i>	<i>who loves You</i>

“Chayawen Tako ay Enkanta”

Let’s Sing and Praise Him

Words and Music by Felix Khensay and Rev. Daniel P. Carino

Popularized by the Petune [8]

<i>Chayaw Ken Chios Ama (4x)</i>	<i>Let’s sing and praise Him</i>
<i>Chayawen tako ay enkanta (3x)</i>	<i>Let’s sing and praise</i>
<i>Si Apo ay Chios Ama</i>	<i>Our Lord</i>
<i>Machadayaw nan ngacha na (3x)</i>	<i>May His name be praised</i>
<i>Si Apo ay Chios Ama</i>	
<i>Machad-ayaw ay engkhana (3x)</i>	<i>Let us praise Him forever</i>
<i>Si Apo ay Chios Ama</i>	

The above types of Bontok songs, popularized by the Petune band, are arguably the most familiar Western-influenced genre to Bontoks. The composer’s usage of fusing religious motifs is shown in the anaphora in these songs with modified biblical materials for the lyrics, characterizing it as “invaluable” to those who read and sing it. It is immensely adaptive, especially because much of its substance is frequently used to explain moral positions.

When seen from an anaphoric perspective, it’s easy to see why these songs are so easily learned among the Bontoks. The songs were not written with the purpose of being successful; rather, they are just biblical lines that were reproduced in order to provide a complete comprehension of religion from a vernacular perspective. They aroused intense emotions and were regularly passed on to others, aided by the beauty of the “ayoweng” music which is common to the Bontoks. That is why they are still included in every “Ifuntoks” song list.

Foley [19 a:9-10] discusses how traditions create the impression of what he calls “anaphora” in the study of Drout [18]. He mentions the term anaphora, which refers to the repetition of elements at the start of a poetic unit. For instance, in the song “*Chayawen Taku ay Enkanta*” (Let’s Sing and Praise Him) above, anaphoric elements, which are repeated constructions, are dominant, serving to link together the parts of each poetic unit as well as the repeated elements to help generate stylistic inertia because the imitation of style is a way for anaphora to increase the likelihood of them being replicated and passed from mind to mind.

Petune’s songs are primarily made up of anaphora that change from one tone to the next, with melodic styles tying one set of tones to the next. The anaphoric repetitions of the song “*Chayawen Taku ay Enkanta*” come together unexpectedly as performed in an extended melodic form before being harmonized till its decrescendo in the last line. Continuing the Petune’s relationship with Khensay’s musical compositions, they piqued their interest in “rearranging” his [Kehnsay] music into something more contemporary, a hybrid of western and Bontok “ayyoweng” traditions. They twisted their musical genres into a reggae tune written in search of a fully indigenous form of musical expression.

romantic horde, her eye finally fell favorably on Mawangga, warrior chief from Tinglayan. They soon got married after an elaborate ceremony and therefore the newlywed couple lived within the bride's residence for around six months. Mawanga then bade his wife goodbye to go to his village, promising to return in five days and agreeing to satisfy her on Mount Potakan"(57).

Tribal songs just like the songs of TLA has likewise offered inspiration to a variety of local musicians utilizing Igorot hybridity.

8. TRADITIONAL IGOROT IDENTITY EVOLVED

As a response to the second problem of this study, the songs of the three popular ethnic bands in Bontoc, Mountain Province, and in Kalinga Province inside CAR clearly use improvisation or fusion to communicate their composite identities. It is necessary to conduct textual analysis in order to determine that the improvisations are considered harmonic and reggae-influenced, because of fused and improvised modern and indigenous percussions that lend itself to the current approach. With their choral setting styles in the songs, the Petune's harmony is frequently rooted and fused with contemporary Western-like harmony, although their lines remain traditional. Intriguingly, in their songs, they explore intricate Bontok rhythmic structures and use these expansions in their improvisations. This is typically the case since improvising such a current tune elegantly, it completes the fusion of the Bontok rhythmic language and Western melody. Their improvisations are typically described as rhythmically basic, yet they do tend to be anchored in Western rhythm and harmony style. The Living Anitos' (TLA) music, on the other hand, frequently incorporates ethnic and foreign instruments and melodic patterns, resulting in a hybridized music format that, according to Saboy [9], is part of a larger, albeit different, trend among performing groups in the Cordillera. The group's song contributions are fusion songs composed in Kalinga, Ilocano, English, and Filipino, which is consistent with Saboy's analysis. Their subjects included political and crime resolution, local leadership, and thus the people's need for accountability, as well as ecological, cultural, religious, and romantic issues.

The Salidummay Cultural Group (SCG) depicts the Igorots' battle to protect their homeland, lives, and resources. Their music stays true to its alternative roots by focusing on the fusion of indigenous instruments, rhyming patterns, chants, and, as a result, the usage of vernacular languages from the CAR's numerous ethnolinguistic groups. They also reinvent traditional songs by combining and fusing political and cultural issues affecting the community and, as a result, the country, such as global climate change, sustainable development, and, as a result, the people's agenda on the climate crisis.

Comparatively, because the TLA and SCG fuse their songs into different languages, the Petune differentiate their music from it [fusion] as Mr. Aranz Changat, the Petune's keyboardist admits during an interview:

"What our group does is provide our own cultural identity as a current ethnic band of the Bontoks using the 'Ifuntok' dialect and 'Finuntok' songs, despite the fact that there have been many meetings between Western musicians and Indigenous musicians since the 1990s. So it's not so much about trying to achieve the goal of bringing this stuff together as it is about our artistic travels, which are anchored in our hybrid identities." (Personal interview by Fagsao at Provincial Capitol, Bontoc, Mountain Province, February 2018).

SCG and TLA, on the other hand, have experimented with a variety of musical styles, occasionally incorporating Kalinga influences. They can now seamlessly render in and out of numerous Kalinga sound worlds after having explored so many of these diverse possibilities in their music. The Petune credit their Bontok ancestors, as well as the SCG and TLA's Kalinga ancestors, for their musical development. While this has helped them gain widespread recognition in the Cordillera Administrative Region's indigenous music scene, they have expressed their happiness at being welcomed and adored as Igorot ethnic singers. Because of their ethnic musical identities and improvisations, they have had a good influence on each other's playing in recent years when working together. Improvisation is defined as "composition through performance" in ethnomusicology [22].

9. CONCLUSION

For the selected ethnic bands, their music became the appropriate means of expression for exploring their ethnic identities. Many Igorot artists, on the other hand, adopt other kinds of artistic expression for comparable reasons. One demonstrated how the selected ethnic bands employ ethnic music as a tool to traverse the Igorot statuses through musical styles and approaches like improvisations, fusions, and anaphoric repeats in this research study. The musical selections are informed by one's personal experiences, and they frequently discuss all issues together.

By challenging prejudices through the songs, the chosen groups might quietly alter people's opinions of what it means to be an Igorot in the Philippine Cordillera region. In order to contribute to the great indigenous music in projecting the CAR aesthetic beauty, charm, and power of Igorot ethnic music that helps to define the Cordilleran ethnic identity, it would be nice and well if the local singers and composers continued to draw from the wells of limitless cultural heritage for new ideas and inspirations.

The three ethnic bands chosen were embraced and loved as skilled and motivated artists descended from the Igorot tribe, and it was also recognized that their cultural roots play an important role in developing their musical identities. As Changat during a personal interview expresses this concept succinctly:

"I'm proud to be who I am as a member of Petune, but I'm also proud to be able to convey a certain fused and complex reality that we all live in. It's what everyone enjoys, after all. And being ethnic can sometimes imply that you don't have that capability or privilege. I guess I enjoy the juxtaposition and then seeing

how people react to it." (Personal interview and enhanced by Fagsao at Provincial Capitol, Bontoc, Mountain Province, February 2018)

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COMPETING INTERESTS

Authors have declared that no competing interests exist.

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Biography of author(s)



Jonnelle D. Fagsao

Mountain Province State Polytechnic College, Bontoc, Mountain Province-2616, Philippines.

He earned his BSED-English, MAT-English, and Ed.D. in Mountain Province State Polytechnic College, Bontoc, Mountain Province. He is a prolific institutional researcher whose main interest is on Cultural Studies that includes indigenous songs, language, and literature which garnered awards in the international research fora. He published 13 research studies which were utilized by other co-teachers in the institution. A reference book and work-book on Cordillera Heritage 101 which he co-authored together with other authors in the entire Cordillera Region in the Philippines is slated for publication. He is currently working on Culinary Onomastics research project among the Bontoks, an ethnolinguistic group in the central Cordillera Region. He is the former Choir Director of the MPSPC Minstrels who performs ethnic choral music.



Julie Grace M. Docallas

Mountain Province State Polytechnic College, Bontoc, Mountain Province-2616, Philippines.

He is an Assistant Professor IV and the Coordinator for the program Master of Arts in Teaching English of the School of Advanced Education at Mountain Province State Polytechnic College. Her research interest focuses on language education, teaching pedagogy, and culture and the arts. She has published her works on these streams specifically on indigenous dances, language, and other related works in internationally refereed and indexed journals. Likewise, she has received awards for some of the said works in international research fora.



Christie Lynne C. Codod

Mountain Province State Polytechnic College, Bontoc, Mountain Province-2616, Philippines.

She holds an Ed.D. in Educational Management from the Mountain Province State Polytechnic College, Bontoc, Mountain Province. Her research interest focuses on education, sports, and management. She served as the Institutional Quality Assurance, Director in MPSPC this SY 2023-2024.



Jennifer Ruth C. Tuazon

Mountain Province State Polytechnic College, Bontoc, Mountain Province-2616, Philippines.

She holds a degree in Master of Arts in Basic Education Teaching. She is the current Director for Performing Arts at the Mountain Province State Polytechnic College, Bontoc, Mountain Province.



Delia A. Sumeg-Ang

Mountain Province State Polytechnic College, Bontoc, Mountain Province-2616, Philippines.

She is a faculty member of the Bachelor of Arts in Elementary Education who teaches Arts and Music. She holds a Master's degree in Elementary Education at the Mountain Province State Polytechnic College.

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Land Use Conflicts between Farmers and Pastoralists in Mkoka and Songambele Wards in Kongwa District, Tanzania: Causes, Impacts, and Resolutions

F. Mbonde ^a and N. Kavana ^{b*}

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ABSTRACT

Land use conflicts are complex disputes that contribute negative social and economic impacts within the heterogeneous societies. Land use conflict resolution still need further research because of various mindsets of the people. In this paper, the issues of land conflicts between farmers and pastoralists in Mkoka and Songambele wards in Kongwa District, Tanzania which could lead to low economic development are reviewed and the causes and effects of land use conflicts are outlined. Poor land governance, inappropriate of land use plans, inadequate land policies, land tenure insecurity, corruption are cited as being among of the main causes fuelling land use conflicts in Mkoka and Songambele wards in Kongwa District, Tanzania. Pastoralists move across the district with large herds of hungry livestock in search of pastures and water, the livestock are randomly led intofarms where they forage on whatever crops that may be in sight. Angered farmers often take the law into their hands and fight the pastoralists. Armed fights erupt resulting to human and livestock deaths, destruction of crops and homesteads. The National Land Policy (NLP) is a key instrument for land management and administration, land use planning, conflict resolution, and land tenure security. However, lack of land use plans in the rural areas, and the outdated National Land Policy of 1995 brought in focus of the recurring land conflicts between farmers and pastoralists. This paper provides how Mediation-Arbitration (MED-ARB) approach can be used in solving land conflicts between farmers and pastoralists. The recommendations have been made on this issue, and authors propose MED-ARB as the best way to put in place sustainable measures of land conflicts in Mkoka and Songambele wards, Kongwa district.

Keywords: Land conflict; farmers; pastoralists; land policy.

^a Institute of Rural Development Planning, P.O. Box 138, Dodoma, Tanzania.

^b St. Francis University College of Health and Allied Sciences, P.O. Box 175, Ifakara, Morogoro, Tanzania.

*Corresponding author: E-mail: nkavana@yahoo.com;

1. INTRODUCTION

Land conflicts have increased, subsequently threatening the socio-economic status of the local people and the political stability of states [1]. Land in many African countries is a primary asset for survival and a major source of income and livelihoods for the rural population. In sub-Saharan Africa, land conflicts have been increasing and are seriously affecting the wellbeing and safety of people and properties [2]. In Tanzania, there has been consistent land conflicts before and after 1961 and this was the reason for the establishment of the National Land Policy of 1995 and Land Act No. 4 and Village Land Act No. 5 of 1999, respectively [3,4,5]. About 80% of the entire population in Tanzania comprises farmers and pastoralists that live in rural areas in which their life depend on land for conducting different economic and social activities such as crop production and animal keeping. Due to increased population pressure and the diversification of rural land use patterns in Tanzania, such as expansion of ranching farming, national parks, towns and settlements, access to pasture and water for livestock has diminished thus prompting pastoralists to migrate to the central, eastern and southern parts of the country [6,7].

The land acts and Village Land Act No. 4 and 5, respectively, introduced Village Land Councils, Ward Tribunals, and District Land and Housing Tribunals to speed up the adjudication procedures of land conflicts [8]. The system includes the High Court and Courts of Appeal in the land and land-related conflict resolution framework [8]. There are some studies which have identified rapid population growth, leader corruption, urbanization, unfair land distribution, and a lack of or insufficient village land-use planning committees as contributing factors to dispute escalation [9,10]. Therefore, the purpose of this study was to examine the causes, impact and resolutions of land use conflicts between farmers and pastoralists in Mkoka and Songambele wards, Kongwa district, Dodoma region, Tanzania.

2. METHODOLOGY

2.1 Study Area

The study was a cross-sectional conducted in two wards of Mkoka and Songambele in Kongwa district. These are among the wards where farmer-herder conflicts have been reported. Kongwa district is one of the seven districts of

Dodoma region of Tanzania. The district is located at 6°10 '23"S 35°44'31"E coordinates in the centre of the country.

It is bordered to the north by Manyara region, to the east by Morogoro region, to the south by Mpwapwa district, and to the west by Chamwino district. It covers an area of 3,958 km². Its capital is the town of Kongwa. According to the 2012 Tanzania National Census, the population of Kongwa district was 309,973. Mkoka and Songambele wards are among the 22 wards of Kongwa district in Dodoma region. The main economic activities in these wards are agriculture, business and pastoralism.

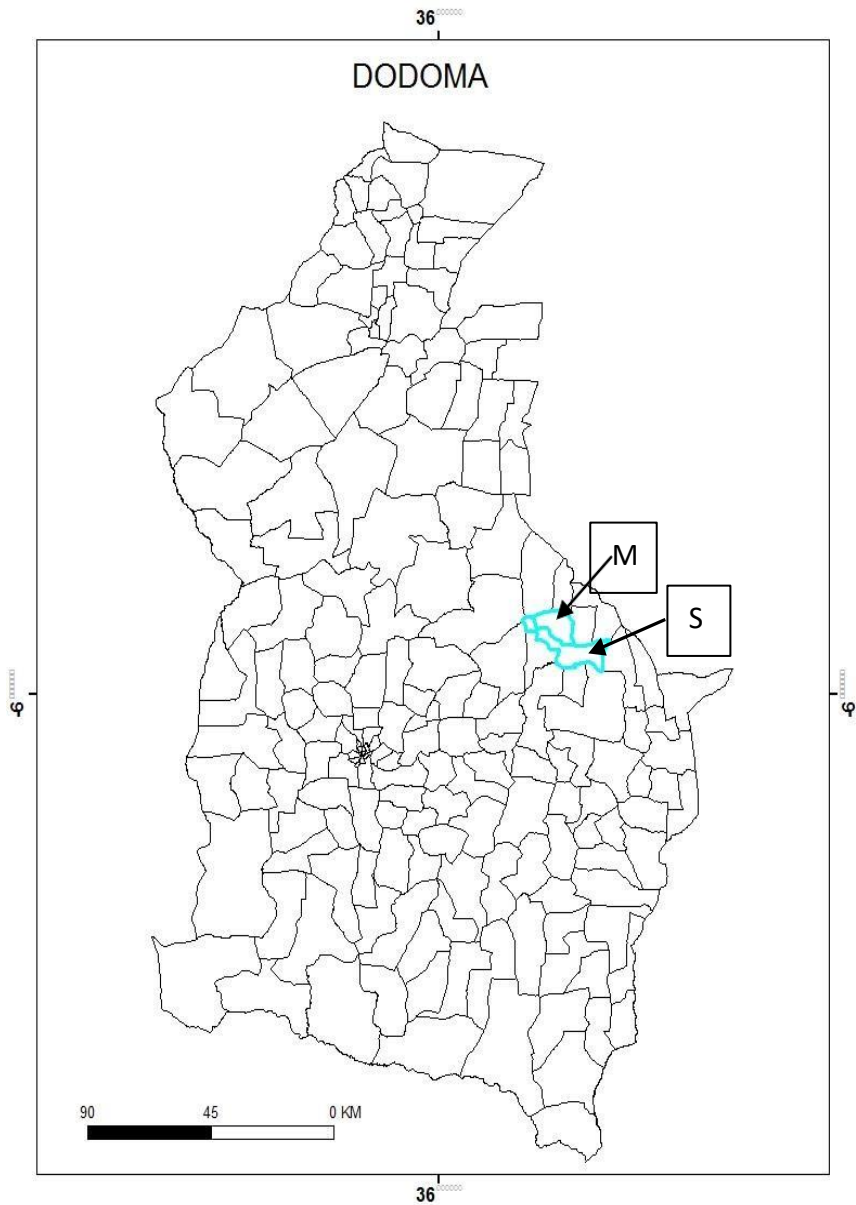


Fig. 1. Map of Dodoma region showing Mkoka (M) and Songambe (S) wards in Kongwa district

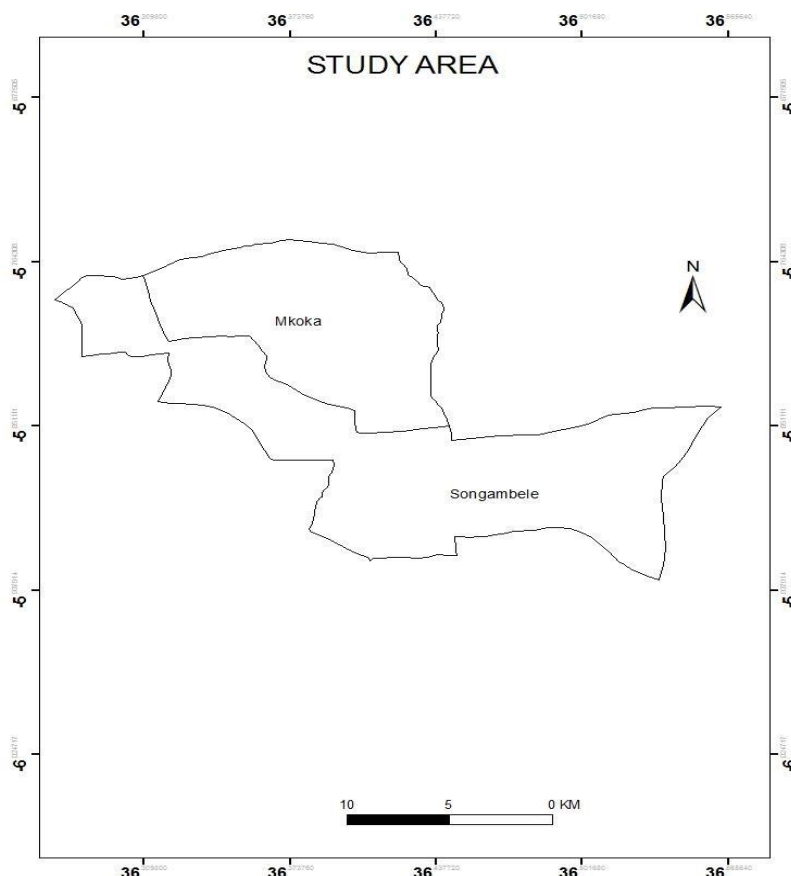


Fig. 2. Map of Mkoka and Songambele wards

2.2 Study Design

This study was carried out in two selected wards. A study involved a descriptive cross-sectional study. The study enrolled 105 respondents.

2.3 Sampling Method

Focus group discussions were conducted to collect information on conflict causes and resolution mechanisms in the areas. Key informant interviews and discussions involving households (90), members of Village Land Committees (5), and members of Land Tribunals (10) these provided valuable insights into the findings.

2.4 Sample Size

The study sample size was estimated as described by Taro (1964) using the formula:

$$n = \frac{N}{1 + N(e)^2}$$

Where n = sample size

N = population of the study

e = margin of error and in this case, e = 10% 1 = constant

2.5 Data Analysis

Data were analyzed using Statistical Package for Social Sciences program version 20.

3. RESULTS AND DISCUSSION

3.1 Characteristics of Respondents

The study results indicate that, the majority of the respondents (58.9%) were females while (41.1%) were male. Male respondents were few due to family responsibilities contrary to female who in most cases are at home taking care of the houses and children. This made them to be easily available during field data collection. Age distribution of the respondents was between 26-35years (21.1%), 36-45 years (21.1%) and 46-55 years were (21.1%), followed by age group 18-25 years (17.8%), 56-65 years (10.0%) then above 65 years (8.9%) and (81.1%) were married as shown in (Table 1). It has been reported that, about (87%) of the poor people of Tanzania live in rural areas and engages in subsistence agriculture and have low education which limits them to better life and development [11]. The results on education of the respondents shows that (76.7%) completed primary education, 11.1% attained secondary education and 12.2% were illiterate as shown in (Table 1). This indicates that the level of illiteracy in all matters relating to land was high enough. Singai [12] reported that low education of villagers could give a chance to VLC to undermine the provision of justice as they could rely too much on customs, which is also suspected to marginalize some community groups. This finding is similar to that of Damas [13] which shows that illiteracy is a serious problem which hinders efforts towards improving livelihood and it is the main cause of underdevelopment.

3.2 Respondents Involved in the Study

Respondents involved in the study were households (85.7%), members of Village Land Committees (4.8%), and members of Land Tribunals (9.5%) as shown in Table 2.

Table 1. Socio-demographic characteristics of household respondents (n = 90)

Sex of respondent	Frequency	Percentage (%)
Male	37	41.1
Female	53	58.9
Total	90	100.0
Age of respondents in years		
18 – 25	16	17.8
26 – 35	19	21.1
36 – 45	19	21.1
46 – 55	19	21.1
56 – 65	9	10.0
65 and above	8	8.9
Total	90	100.0
Marital status of the household head		
Single	11	12.2
Married	73	81.1
Separated	5	5.6
Widowed	1	1.1
Total	90	100.0
Level of education of the household head		
Primary education	69	76.7
Secondary education	11	11.1
Illiterate	10	12.2
Total	90	100.0

Table 2. Respondents involved in the study (n = 105)

Respondents	Frequency (%)	Percentage
Members of village land committees	5	4.8
Members of Land Tribunals	10	9.5
Households	90	85.7
Total	105	100

3.3 Causes of Land Conflict in Mkoka and Songambele Wards in Kongwa District

The causes of land conflict in Mkoka and Songambele Wards in Kongwa district are many. The economic and social development of farmers and livestock keepers in Mkoka and Songambele wards depends on the availability of land. In the present study, the results show that, 23.3% of land conflict was due to pastoralists grazing cattle in the villagers farms, 15.3% no proper demarcations of the land, 12.0% was due to double leasing of plots, 9.1% no title deeds, 5.8% was due to grabbing other peoples land and 6.2% was due to removing of demarcations. The results of the present study agree with Simbarashe [14] who reported that conflicts over land use between farmers and livestock keepers in

the country are contributed by land tenure contradictions between customary and granted land rights. In this study corruption was observed to be the cause of conflicts. The study agrees with previous studies which have shown that nepotism and corruption are causes of land conflicts. It has been reported that in most areas that are associated with land conflicts in Tanzania are highly influenced with the corruption and nepotism of the government and public officials. Corruption among some of local authorities have steered land conflict in large scale and spread in different areas in the country. Areas such as Kilosa, Mvomero and Kilombero Districts in Morogoro region, Kilwa District in Lindi region; Mbarali District in Mbeya region and Kiteto District in Manyara region and Rufiji district in Coast region are well - known for highest records of death, injuries and loss of properties resulting from persistent pastoralists - farmers fighting [15-18].

3.4 Impacts of land use Conflict in Mkoka and Songambele wards, Kongwa District

In rural areas, land use conflicts have been occurred [19] when pastoralists tend to search for grazing land and water for cattle, drive their cattle into farmlands. The research findings show that, most pastoralists are illiterate and therefore do not know the laws and regulations pertaining to grazing sector. There are several impacts that resulted from land use conflict in Mkoka and Songambele Wards, Kongwa district. The results show that, killing of one another (17.3%), lack of food (19.5%), loss of peace among the community (15.4%), destruction of crops and livestock (12.8%), loss of originally owned land (10.9%) and stagnation of economic activities (7.1%). Villagers could not engage in production activities because they were running away for security purposes and hence the parties involved in conflict suffered from famine. People lost their fertile lands for both agriculture and animal keeping. The results of the present study agree with previous studies which reported that rapid population growth and poverty also increase the hostility between the people in the particular community. Previous studies have shown that the increase of human population or livestock lead to the scarcity of land resources, hence people start to fight for land. In the present study, competition for land between the pastoralists and farmers led to the conflicts.

3.5 Conflict Resolving in Mkoka and Songambele wards, Kongwa District

Data from the study villages indicated no difference in the types of conflicts compared to those in other parts of the country. Conflict resolution refers to the elimination of the causes of the underlying conflict, generally with the agreement of the parties [20]. It provides the way of "handling conflict by taking problems out, not fighting them out" [21]. In this respect, land dispute resolution can be achieved through negotiation among the two parties conflicting over land such that each part feels satisfied. The goal of the process is not just to end the conflict, but also to solve the problem so that all parties in conflict feel satisfied. In solving conflicts there are two approaches namely traditional and modern

approaches. In the present study, it was observed that the procedure of solving land conflicts started from the Village Land Committee up to the Court of Appeal. The Village Land Committee deals with land conflicts which do not exceed TZS 3,000,000 above that they forward to the next level. In the present study, it was observed that the Village Land Committee in Mkoka and Songambele wards, Kongwa district are following the Land Dispute Act No.2 of 2002 which was established by the Government of Tanzania in solving land conflicts.

4. CONCLUSION AND RECOMMENDATIONS

This paper concludes that, land resource is an opportunity if it is properly managed and used but also is a source of conflict in many communities in Tanzania including Mkoka and Songambele wards, Kongwa district. The approach used in solving land conflicts in koka and Songambele wards, Kongwa district is in accordance to the Land Dispute Act No.2 of 2002 established by the Government of Tanzania in solving land conflicts. The study findings show that, death, lack of peace, property destruction, economic stagnation and distortion of community relationship are among the results of land conflict in Mkoka and Songambele wards, Kongwa district.

The paper therefore, recommends that, in order to minimize land conflicts education must be provided to the community members on modern ways of animal keeping such as zero grazing for quality products and reducing the quantities of livestock keeping. To avoid the occurrence of more land conflict, communal land should be used equally to the community members.

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COMPETING INTERESTS

Authors have declared that no competing interests exist.

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Biography of author(s)



N. Kavana

St. Francis University College of Health and Allied Sciences, P.O. Box 175, Ifakara, Morogoro, Tanzania.

He is a Senior Lecturer in the Department of Microbiology and Parasitology at St. Francis University College of Health and Allied Sciences, Ifakara, Tanzania.

His research interest is on Helminthology specifically *Spirometra* species. He has published more than 25 manuscripts in peer reviewed journals, 5 book chapters and one book.

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Public-Private Partnerships (PPP) in the Philippines: Issues and Prospects

Jack B. Isolana ^{a*}

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ABSTRACT

In the Philippines, Local Government Units (LGUs) are working to change the administration and functioning of public markets, and the study looked at how well these LGUs were internalizing the basic ideals of New Public administration (NPM). The study evaluated the effectiveness of PPP/BOT Public Markets in resolving the enduring issues with public markets in the Philippines using Public Private Partnership (PPP) as a framework of NPM for infrastructure development and service delivery. It questioned whether PPP had made public markets run more efficiently as a reform tool. Five of the nation's first PPP public markets, including the Mandaluyong Public Market in Mandaluyong City, the Carmen and Cogon Public Markets in Cagayan de Oro City, the Suki Market in Quezon City, and the Bocaue Public Market in Bocaue, Bulacan, were reviewed to support the evaluation. As performance indicators, it looked at management and organization, the range of facilities and services, LGU revenue income and expenditures, vendor income from the market, and client satisfaction with the caliber of the facilities and services. Case studies, content analyses, ocular inspections, and interviews with city and municipal administrators, market administrators, market vendors, and officials of market vendors organizations were some of the combined research approaches used to gather the study's data. The study shows that while PPP has improved the performance of public markets during the early years of operation, these gains and all advances were not sustained by the LGUs when management and operation of public markets were turned over to them from the private project proponent-operators. The study argued that to sustain public-private partnerships in the operation of the public market, it is imperative to institutionalize reforms in the structure, processes, mindsets of the leaders, and stakeholders. The institutionalization of NPM's core values can be carried out effectively through localization of PPP as a policy so that the necessary legal and institutional frameworks for PPP will be anchored based on the need, strength, and weaknesses of the LGU concerned.

^a Department of Political Science, College of Arts and Social Sciences, Mindanao State University - Iligan Institute of Technology, Iligan City, Philippines.

*Corresponding author: E-mail: jackisolana@yahoo.com;

The study makes a positive contribution to the on-going discourse on public sector reform in the Philippines particularly at the local level using PPP as a model. It enriches not only the literature of Public Administration but also provides valuable lessons in the praxis of governance.

Keywords: New Public Management; Reinventing Government; Public Sector Reform; Public-Private Partnership (PPP); PPP-Public Markets in the Philippines; Republic Act 6957 -Build Operate Transfer (BOT) law.

1. INTRODUCTION

A long-term agreement between a government and organizations from the private sector is known as a public-private partnership (PPP, 3P, or P3). Typically, private capital is used to fund government initiatives and services upfront before taking money from customers, taxpayers, or both to recoup costs during the PPP contract. Many nations have developed public-private partnerships, which are mostly utilized for infrastructure projects. PPPs have been used to develop, outfit, run, and maintain schools, hospitals, transportation networks, and water and sewage systems—even though they are not required [1]. In an era of shrinking government budgets for an efficient and effective delivery of vital services, Public-Private Partnership (PPP) has been given importance worldwide as an alternative model for infrastructure development and service delivery [2]. Its popularity has excited the political-world over the past few decades [3]. Just like privatization and deregulation, PPP is considered as another reform mechanism of New Public Management and Reinventing Government that advances public service reform directed primarily on the “managerial aspect” of public organizations that underscore what management could and should do to the quality and efficiency of public services. It offers tools for reducing public sector spending, promotes assigning duties to the private sector, and supports voluntary private sector participation in the provision of public goods. According to Mitchell, Weaver, and Manning [4], NPM is the combination of market mechanisms, private sector management concepts, and techniques in the public sector that suggests institutional reform (by introducing market mechanisms) and administrative reform (by improving management) in order to make the government work more quickly, affordably, and effectively. According to some authors, PPP is a brand-new concept created to replace the outdated deregulation and privatization reform ideas. The NPM period, when its paradigm refocused management of public organizations from public service to service delivery, is responsible for its appeal as an instrument of public policy for infrastructure development in the 1990s. PPP is a developing procurement approach for infrastructure development globally. Its importance is mostly related to rising government fiscal challenges as well as rising infrastructure demand [5]. In order to supply public services, it urged management of public enterprises to use private mechanisms [6]. Governments are looking for alternate service delivery methods as a result of tight budgets and the growing complexity of public services. One sort of service arrangement where the public and private sectors

engage a long-term cooperative relationship for the aim of delivering a public product or service is the public-private partnership (PPP) [7]. PPP for infrastructure development and service delivery is an emerging public management reform and development strategy among developed and developing countries around the world. Many governments opted to adopt PPP to address poor infrastructure facilities and inefficient public service delivery as an alternative to traditional public procurement of infrastructure, goods, and service delivery. But caveat must be taken into consideration in adopting PPP as market reliability, political will and social will as well as regulatory regimes may be necessary but not sufficient conditions for PPP market performance. The lack of market transparency appears also to be far less problematic for PPP market performance as what has been assumed previously [8]. In another study, it shows that successful PPP projects are predicated on well-designed contracts, a stable economy, good governance and sound regulations, and a high level of institutional capacity to handle PPPs [9].

On the other hand, *Reinventing Government* as a reform concept highlighted its advocacy on entrepreneurial management of public organizations by encouraging the government to let go of program implementations (rowing) to the private sector and focus itself into policy making (steering). The popularity of PPP in the Philippines has generated interests among practitioners and academicians to conduct studies because of its promised infrastructure development and improved public service delivery, as well as the surrounding issues on transparency, accountability, and the challenges it poses to public governance. While the concept of PPP has been in the literature of development for a long time, its popularity has recently gained momentum in the Philippines.

In the Philippines, private sector participation in infrastructure development and service delivery has been made possible through the Build Operate Transfer (BOT) scheme, a variant of PPP which became known as early as in the 1970s when it was used in the construction and operation of two toll road systems, the Manila Cavite Toll Expressway and Manila North Luzon Toll-way. It is considered as the pioneer-arrangement for private sector participation in infrastructure development and service delivery in the country. BOT drew public attention again when President Benigno C. Aquino III, during his inauguration, made a policy pronouncement that he is going to use PPP as his main vehicle in pushing national development agenda geared towards poverty reduction and inclusive growth. President Aquino not only underscored the adoption of PPP but also highlighted the important role of the private sector in nation- building.

1.1 Application of PPP/BOT at the Local Level

At the local level, there is an increasing number of infrastructure projects that have been designed, financed, constructed, and operated through PPP particularly under the BOT scheme. This is an offshoot of Section 302 (a) of Republic Act No. 7160 otherwise known as the Local Government Code (LGC) of 1991 which expressly provides that:

“Local Government Units may enter into contracts with any duly pre-qualified individual contractor for the financing, construction, operation, and maintenance of any financially viable infrastructure facility under the Build-Operate-Transfer agreement subject to the applicable provisions of Republic Act No. 6957, an act authorizing the financing, construction, operation and maintenance of infrastructure projects by the private sector and the rules and regulations issued thereunder and such terms and conditions provided in this section [10]”.

According to the PPP Center, among the common local infrastructure projects undertaken via PPP include public markets, slaughterhouses, integrated bus terminals, and commercial centers. With these four infrastructure facilities, public market reconstruction, renovation and operation are becoming more attractive for PPP particularly through BOT arrangement. This may be because a public market is seen as a profitable economic enterprise if managed properly. Public Market is one basic service facility that the Local Government Code of 1991 has mandated to be established and maintained by Local Government Units (LGUs) (Section 17, LGC of 1991). Aside from being an essential service facility, public markets also play an important role in the local economy as they serve the *infrastructure needs* of small-scale enterprises that propel local economy.

Public markets have been in existence and long been part of the lives of many Filipinos since the pre-colonial period. They served as the center for the exchange of goods and services between and among local folks in the community. In the Philippines, every town and city has at least one public market. They are typically constructed and managed by local governments and found almost everywhere, from the sitios of the barangays to the modern and complex urban places. They are considered as the central nerve of social and economic life of the local community, as if public life would not be complete without them.

A new model of public market construction and operation emerged because of the increasing private sector participation in local governance. Before the crafting of the Implementing Rules and Regulations (IRR) of Republic Act 6957 otherwise known as Build Operate Transfer Law, Mandaluyong City had already used PPP through the Build Operate Transfer scheme in reconstructing their public market after it was gutted by fire. Then years later, many LGUs followed in using this new model. PPP/BOT arrangement continues to gain support at the local level not only for public market development and operation but also in other public utilities and service delivery.

In many LGUs, public markets remain an important social structure and economic public enterprise for the realization of socio-economic goals. Being a basic service facility, the public market serves as a social structure in integrating people from different walks of life. According to the Project for Public Spaces (PPS), public markets come in many types and in various settings to offer a wide range of products. At their most basic concept, public markets host micro-small and medium-sized vendors or merchants who gather at the same place on a regular basis to sell fresh and prepared food items. PPS viewed that public

markets could offer ample fresh food items to full course meals year-round and serve as a primary grocery store that offer seasonal and non-seasonal products such as fresh meat, fish, seasonings, prepared sauces, herbs, and dry goods for the daily and weekly needs of households [11].

Being such, public markets remain relevant through the years despite the emergence of supermarkets and other convenience stores established and operated by private entities. Since then, Philippine public market operation has been challenged by financial problems, dilapidated building structures, poor facilities, inefficient services, congested traffic, and poor sanitation. So that when public clamor was felt for an improved, cleaner, and more efficient and orderly operation of public markets, local governments are forced to find ways to address the problems. These prompted many local officials to start looking at the private sector for investment.

The passage of Republic Act 6957 or BOT Law as amended by Republic Act 7718, paved the way for the entry of more private sector investments in infrastructure development and service delivery. Under an improved legal framework, many LGUs are hopeful that their respective development plans will now be realized despite financial constraints. The belief is that by incorporating private sector's expertise, efficiency, innovation, business sense, risk sharing, and financing into public projects, the quality of public service and facilities will be enhanced. Through the BOT Law, the private sector is also expected to invest in local projects and service delivery. In addition, the size of the infrastructure needs in the country requires the expansion of both budget spending and public-private partnerships (PPP). In parallel to direct public spending, there has also been increased emphasis on PPP arrangements as a way for the government to tap private sector expertise and resources, and at the same to leverage the limited public budget [12].

Today, there is an increasing number of public markets all over the country that are designed, financed, constructed, and operated by the private sector under the PPP/BOT scheme. The participation of the private sector in government infrastructure development and service delivery at the national and local levels can be traced back to the influence of neoliberalism. PPP which aims to promote competition and market efficiency [13] has consistently gained momentum at the local level and has been enthusiastically adopted by progressive local officials who are convinced that by allowing private sector and other interest groups to participate in governmental and proprietary affairs, brings local government closer to its people and promotes democracy and good governance. Fig. 1 shows how PPP can help achieve local government infrastructure development and improve service delivery.

In the Philippines, the mechanisms of NPM and Reinventing Government like privatization, deregulation, and now PPP are getting a strong hold at the local level. Their underlying principles and values are continuously embedded in local policies, ordinances, procedures, processes, structures, and practices in local governance. The popularity of these public administration reforms continues to

rise as they remain common topics in various fora, conferences, seminars, debates, and research in the academe, business, and government sectors, particularly among local officials who unceasingly quest to find ways on how to improve their service delivery. The efforts of LGUs to improve their facilities and service delivery through private participation are consonant to the contention that local governments should not only function as basic service providers to the people but should also serve as enabling authorities in providing the right kind of environment conducive for private investment and economic enterprise in the locality [14]. This means that local governments should take a proactive stance in attracting investors by providing the necessary policy, legal, and institutional frameworks for private sector participation in infrastructure development and service delivery and by promoting economic enterprises and other related activities.

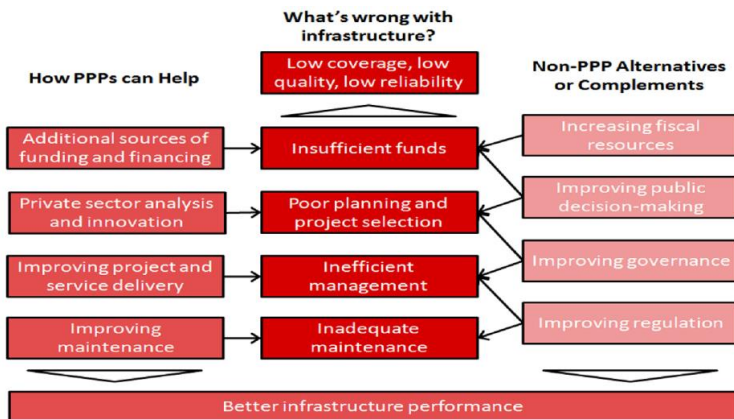


Fig. 1. What's wrong with infrastructure and how PPP can help?

Source: World Bank Institute: *Public Private Infrastructure Advisory Facility (PPIAF, 2012)*

2. STATEMENT OF THE PROBLEM

Local Government Units (LGUs) as representatives of the national government at the grassroots level should not just confined themselves to the provision of basic services to their constituencies but also serve as enabling authorities in providing local environment conducive for private investment, participation of civil society, and other interest groups in the affairs of local government. This requires LGUs to take a proactive role in facilitating the effective participation of all stakeholders in government by providing them with necessary policy, legal, and institutional frameworks that ensure their optimum and genuine participation in running the government [15].

With the continuing application of Public Administration approaches particularly New Public Management (NPM) and Reinventing Government at the local level through Public Private Partnership (PPP) and as institutionalized by policy and legal frameworks, PPP/BOT public markets as a specific strategy adopted by a number of LGUs in the country to modernize public market and improve its management and operation, require a serious inquiry to find out the extent to which PPP as a mechanism of NPM and Reinventing Government addresses the problems of local governments in maintaining and operating public markets.

As pointed out, the public market is not only a social structure and economic enterprise for many local government units but also a service facility that houses small and locally owned enterprises that normally occupy the edge of roads, streets, and sidewalks. As a service facility, a public market does not only provide shelter to small merchants who cannot afford to rent in private markets and shopping malls but also it ensures the safety of both the vendors and the buying public by providing them a safe and convenient place where they can exchange products, goods, and services. Thus, public markets champion the small entrepreneurs who cannot compete with big and influential business enterprises.

Public market as an essential service facility mandated by the Local Government Code of 1991 refers to a facility or area more or less permanent where vendors gather to sell fresh and prepared foods from stalls and whereby consumers are attracted by the wide variety of locally produced food items. Traditionally, public markets are established, organized, managed, and operated exclusively by the LGUs themselves. But as small local enterprise increases, demands for more business space also increases thus, some LGUs started to allow private individuals and juridical entities to operate markets under the franchise authority of the local governments. Since many small market vendors operate on limited capital, they have difficulty in paying higher rentals that constrained many LGUs from increasing rates of rentals of market stalls. This usually resulted in operational losses of many public markets thus hindering many LGUs in improving their public markets. Despite losses, LGUs cannot abandon nor stop public market operation because of its essential public service character.

Since many Local Government Units (LGUs) in the Philippines have financial difficulties in meeting the demands of their constituents for new infrastructure facilities and improved delivery of basic services, PPP as an alternative approach to the traditional procurement of infrastructure and services has provided the LGUs with an opportunity to acquire their much-needed infrastructure facilities and improve their service delivery with less cost or no cost at all. Under PPP, LGUs seek not only for financing but also the private sector's management expertise in performing service delivery functions of government. It has broadened the areas of participation of the private sector in local governance which now covers not only the grant of financial assistance to LGUs but also the design, construction, and operation of facilities like public markets.

With the increasing number of LGUs adopting PPP in modernizing public market structures and operation, the study inquired into the reform efforts of New Public Management (NPM) and Reinventing Government at the local level through the application Public Private Partnership (PPP) as a tool for infrastructure development and service delivery. It assessed the performance of PPP/BOT Public Markets in addressing the perennial problems of public markets in the Philippines.

3. SCOPE, LIMITATIONS, AND METHODOLOGY

To substantiate the assessment, five pioneering PPP/BOT Public Markets in the Philippines were examined, namely, *Market Place* in Mandaluyong City, *Carmen and Cogon Public Markets* in Cagayan de Oro City, *Suki Market* in Quezon City, and *Bocaue Public Market* in the Municipality of Bocaue in Bulacan (Table 1). It covered only those PPP/BOT public markets that were constructed or renovated primarily for public market purposes and excluded those public markets constructed as secondary projects or as an attachment to a bigger project like commercial complex, shopping center or integrated bus terminal.

Table 1. The Philippine Public Private Partnership (PPP) Program-Public Markets Summary List of Operational Projects (Projected Status for December 2013)

Project Title	Site/Location	Estimated Cost (in US\$ Million)	Private Proponent	IA/LGU	Scheme
1. Bocaue Public Market	Bocaue, Bulacan (R3)	1.20	Meditech, Inc. (Phil.)	Bocaue, Bulacan Municipal Gov't	BOT
2. Carmen Public Market	Cagayan de Oro City (R10)	2.36	UKC Builders, Inc.	Cagayan de Oro City Gov't	BOT
3. Cogon Public Market	Cagayan de Oro City (R10)	4.00	UKC Builders, Inc.	Cagayan de Oro City Gov't	BT/BOT
4. Dapitan Public Market	Quezon City (NCR)	1.30	Ithiel Corp. (Phil.)	Quezon City Gov't	BOT
5. Mandaluyong MarketPlace	Mandaluyong City (NCR)	23.00	Market Realty Dev't. & Credit Funder's, Inc., (Phil.)	Mandaluyong City Gov't	DOT/BT

Source: <http://www.dbm.gov.ph/wp-content/uploads/BESF/BESF2013/12.pdf>.

Legend: DOT-Develop-Operate & Transfer; BOT- Build-Operate & Transfer; BT-Build & Transfer; JV-Joint Venture

It used organization and management, scope of facilities and services, LGU-revenue income and expenditures, and income of market vendors, and client satisfaction on the quality of facilities and services as performance indicators. The data of the study were obtained through combined research methodologies such as case study, content analysis, ocular inspection, and interview with city and municipal administrators, market administrators, market vendors, and officers of market vendors associations. It analyzed the data using quantitative and qualitative tools of analysis.

4. FINDINGS

4.1 Improved Market Operation under the Management of Private Operator

The study shows that during the period of operation by the private contractor of these PPP public markets, three of them showed improved performance in operation as compared before when these were managed and operated by the local government units concerned particularly in the maintenance of facilities and efficient delivery of market services. These are the Public Markets in Carmen and Cogon in Cagayan de Oro, Bocaue Public Market, and Suki Market in Quezon City.

4.2 Low Management Operation under Local Governments

However, when the management and operation of Bocaue, Carmen, and Cogon Public Markets were transferred to their respective local government units, the latter failed to sustain the maintenance of facilities and the efficient delivery of market services. In the case of Suki Market, it continues to be under the management and operation of Ithiel Corporation which consistently maintained its good performance in the maintenance and delivery of market services. While the Mandaluyong Public Market which remained under the management of the City Government since its construction was completed, shows deterioration in the maintenance of facilities and delivery of services in the market. The failure to sustain the good performance was primarily linked to the low level of “efficient-managerial” consciousness of local officials, poor maintenance-culture, and the continued denial of local officials that their public markets are poorly managed.

4.3 Absence of “Operational Management” Provision in the Contract

The low level of efficient-managerial consciousness, poor maintenance-culture and the denial of some officials that their public markets are poorly managed have resulted to the absence of vital “operational management” provision in all PPP/BOT contracts that the local governments have entered into with the private project proponent-operator which would institutionalize the values of the reform concepts and facilitate the transfer of managerial skills, values, traits, and other expertise of the private sector in handling business enterprises to the government sector as envisioned by NPM and Reinventing Government. Likewise, the implementation of PPP/BOT projects have been greatly affected by local partisan politics, ill-prepared LGUs, and the sudden shift of project proponents’ interest from managing and operating public market to the operation of commercial shopping centers, which are usually major components of PPP/BOT public market projects.

4.4 PPP/BOT Failed to Address Perennial Problems of Philippine Public Market

Contrary to the expected results, the study showed that PPP/BOT public markets failed to address the perennial problems of public markets in the Philippines. It only succeeded in providing LGUs with their much-needed new building infrastructures but not in addressing public market problems primarily due to partisan politics, ill-prepared LGUs, and the shift of project proponent's interest from managing and operating public markets to the operation of commercial shopping centers, which are usually the major components of PPP/BOT public market projects. The study also shows that PPP/BOT public markets have facilitated the transformation of typical Philippine public markets into "*market malls*," a combination of "public market and commercial shopping centers".

This transformation has placed local market vendors at the disadvantage because of the difficulty in competing with gigantic franchise holders and retail trade corporations who were favorably given much bigger market space and support services by the LGUs, and had dominated the quality, volume, and prices of goods and services. This also led to the conversion of the nature of Philippine public market from being a service facility designed purposely to cater to the needs of marginal small enterprises into a franchise and retail trade facility that favors big time and influential foreign businessmen who are now allowed to engage in retail trade business in the country pursuant to the Retail Trade Liberalization Act of 2000. Consequently, the needs of small local market vendors were given less attention in favor of the interest of bigger commercial establishments.

Out of five PPP/BOT public markets, only Suki Market in Quezon City is constructed and until now operated by the project proponent. The rest were turned over to the local governments. Furthermore, four of the project proponent-operators preferred to operate commercial shopping centers than to manage and operate public markets. Even in the case of Suki Market where a commercial shopping center is not included in the project, almost half of its market space is still designed and allocated to franchise and retail trade businesses. It came out that the "strategic location" of public markets for franchise and retail trade business is what enticed project proponent operators in entering partnerships with LGUs. Project proponent operators capitalized on the strategic location of the public market by establishing and operating commercial shopping centers which are more profitable than operating public markets.

4.5 Lack of Mechanisms to Facilitate the Transfer of Managerial Skills

In terms of "organization and management," all the PPP/BOT contracts for public market reconstruction and operation have failed to incorporate "operational management," a mechanism that would facilitate the transfer of managerial skills, values, techniques, and other best practices in handling business enterprise and

delivery of services from the private sector to the local government personnel as envisioned by New Public Management and Reinventing Government. The failure to include the mechanism in the contracts can be attributed to the lack of *efficient-management consciousness* among local officials and their continued denial that their public markets are poorly managed. The study further revealed that the primary objective of LGUs in entering into PPP/BOT agreements with the private sector is mainly focused only in acquiring new infrastructure facilities such as public markets, slaughterhouses, and commercial shopping centers and not on other equally important capacities or expertise of the private sector.

4.6 Limited Facilities and Services

As to the “scope of facilities and services”, PPP/BOT public markets have provided typically basic facilities and services essential to an ordinary public market in the Philippines such as parking lots, escalators, fire prevention equipment, comfort rooms, slaughterhouse, and ventilation. While market services include telephone, janitorial, security, traffic and parking management, weights, and measures, electrical, lighting, water, and sanitation.

It lacked those public spaces or multipurpose halls intended for public convergence. The absence of these facilities lies with the limited land area of the public market, the huge capital requirement, and the uncertainty of return of investment.

4.7 Increase Local Revenue

In terms of “revenue and expenditures”, PPP/BOT public markets have brought a positive impact to the revenue of LGUs. Likewise, income of market vendors, and the economic activity in the area also increases. The presence of PPP/BOT public markets increases the business activities of the place that dramatically contributed to the increase in LGUs’ tax and non-tax revenue potentials. However, while LGUs’ income increases annually, the public market remains as one of those basic service facilities with very low budget allocation for their improvement, operation, and maintenance. On the other hand, though income of market vendors in PPP/BOT public market increases annually before, during, and after public market’s management was turned over to the LGUs, market vendors claimed that such increase was not significant enough to alleviate their economic conditions.

4.8 Satisfaction of Market Vendors

In terms of “market vendor’s satisfaction” on the quality of facilities and services provided by the PPP/BOT public markets, market vendors claimed that market facilities and services were satisfactorily maintained and delivered during the brief period of management and operation by the project proponent operators. This, however, was not sustained under the LGU’s management. Security and sanitation problems emerged as recurring problems in PPP/BOT public markets.

In addition, the imposition and collection of “goodwill money” continues to cause rifts between LGUs who imposed it and the market vendors. Many market vendors also resented LGUs' new policy of requiring mandatory renewal of lease contracts over their respective market stalls and spaces every year. They asserted that since they have already paid the “goodwill money” at the very start, such a requirement is unnecessary. They expressed willingness only to renew business permits annually but not to the annual renewal of lease contracts.

5. CONCLUSION

With the foregoing findings, the study concluded that the major reasons why LGUs adopted PPP/BOT Model in redeveloping public markets are because of the (1) *“lack of public funds”* on the part of the LGUs to redevelop or reconstruct a new public market. It is followed by the belief that (2) *“private sector can better manage”* public market, and that through PPP/BOT (3) *“LGUs can generate more income revenues.”*

In terms of facilities and services provided by PPP/BOT public markets in the Philippines, most of these are essential to a typical Philippine public market. They lack facilities such as “public spaces” for public convergence, parking buildings, and/or basement parking as envisioned in Western and European public markets. The sizes of parking lots were not calculated in relation to the volume of customers and were constructed depending only on the availability of space for a parking area.

All PPP/BOT contracts for the redevelopment and operation of public markets lacked the mechanism that would facilitate the transfer of managerial skills, techniques, values, and processes from the private sector to the employees of local government as envisioned by NPM. While PPP/BOT Public Market projects increased the tax and non-tax revenue income of LGUs in general, this is not impressive. In the same manner, income of market vendors increases annually during and even after the management of the public market was turned over to the LGUs though the increase was not significant to improve their economic conditions. Although market vendors have rated satisfactorily the quality of facilities and services provided by PPP/BOT public market, this however, does not show that problems of public markets were satisfactorily addressed.

The study shows the recurrence of problems of public markets particularly in terms of sanitation, security, ventilation, and worst, they are now suffering in terms of stiff “market space” competition with gigantic franchise holders and retail trade businesses dominantly owned by big time and influential Chinese nationals. The lack of local experts on PPP and the ill-prepared local officials and employees in the adoption of PPP contributed to the cases of cancellation and termination of PPP/BOT public market projects.

This resulted in reimbursement and payback of huge amounts of money to the project proponents, which in effect also compelled LGUs to take untimely bank loans for said purposes. Political partisans at the local level and the lack of basic

understanding of local officials and concerned administrative employees about PPP/BOT was also found to have contributed to the failure of some PPP/BOT projects at the local level. This conclusion finds basis in the case of Bocaue PPP/BOT Public Market, which project was partially implemented but eventually terminated because of local political partisan, and in the case of Carmen and Cogon Public Market in Cagayan de Oro, where the City decided to take back the full control and operation of public markets and commercial shopping centers based on the strong belief that it can maximize its income by operating them by themselves as compared to the BOT scheme it entered into with the project proponent operator.

6. RECOMMENDATION

With the findings and conclusions above, the study recommends that “safeguards” for the protection of small market vendors must be institutionalized amidst the proliferation of “market malls”. While franchise and retail trade businesses will surely bring more economic activities in town, local governments should ensure that small market vendors will be fully protected from unfair space competition in the market. While there is nothing wrong with establishing commercial shopping centers, local governments must see to it that these centers will not deprive market vendors of their space in the original market. Commercial shopping centers may be established in other locations of the community to minimize stiff business competition that could harm micro and small enterprises. The study also recommends that for PPP/BOT projects to succeed at the local level, it is required to have an “*LGU-PPP Champion*” who will take the lead in getting the consensus of local officials and community stakeholders to adopt the PPP model.

To minimize the negative impact of local political partisan to PPP projects and to avoid harassment committed against private investors particularly every time there is change of local leadership, the “*creation of a council*” is necessary. The council will be composed of three members, one to be appointed by the project proponent operator, one from the local government to be appointed by the local chief executive, and the other from the local academic sector to be chosen by both contracting parties. The council will be primarily tasked to resolve disputes that may arise between contracting parties out the implementation of the PPP/BOT projects. It will take primary jurisdiction to resolve disputes relating to PPP/BOT projects. Parties shall be enjoined first to exhaust all available administrative remedies at the council level before resorting to regular courts of justice for litigation. The creation of the council may be included in the contract itself and should be vested with authority to protect and preserve the interest of stakeholders of the PPP/BOT project. The main goal therefore of the council is to maintain, preserve, and protect the trust and confidence of the private sector in the local governments, thereby attracting more investments for local projects via PPP.

In addressing the mismanagement and abuses of local officials in handling economic enterprises, LGUs may also venture into “corporatization” of public

markets into locally owned and controlled enterprises to insulate and protect them. By corporatization, public markets and other local enterprises will be managed by an independent board, whose members having professional training and educational background in managing business enterprises be protected by ensuring their security of tenure. Its respective income will then be controlled by the board, with mandatory annual income sharing percentage to the local government and income percentage for their maintenance, improvement, and expansion of business or services. The personnel will be selected by the board based on professional training and educational backgrounds and no longer based on political affiliations. This is an option in effecting professionalism in managing economic enterprises at the local level as envisioned by NPM and Reinventing Government.

LGUs must likewise ensure that an “operational management” mechanism will be included or required as a standard contract provision in every PPP/BOT contract to facilitate the training of LGU personnel and ensure the transfer of values, techniques, policies, and process in handling business enterprises and service delivery. And finally, the study recommends that research on the impact of “market malls” and retail trade liberalization in the country to local market vendors and entrepreneurs shall be conducted in order to formulate more concrete policies for their protection.

It further recommends that for PPP to succeed at the local level, LGUs must in themselves undertake complementary preparations particularly in changing the mindsets of local officials in their understanding of PPP, capacity building for personnel, and reorganization of offices directly involved in the negotiation, adoption, and implementation of PPP/BOT projects. To minimize the negative impact of local partisan politics to the PPP projects, a “council” should be created which will serve primarily as a body responsible in resolving disputes between parties that may arise from the implementation of the projects. Finally, “operational management” mechanisms should be required as a standard contract provision in all PPP/BOT contracts to ensure the smooth transfer and institutionalization of managerial skills, values, and other expertise from the private sector to the government sector.

With the findings and conclusions above, the study recommends that “safeguards” for the protection of small market vendors must be institutionalized amidst the proliferation of “market malls”. While franchise and retail trade businesses will surely bring more economic activities in town, local governments should ensure that small market vendors will be fully protected from unfair space competition in the market. While there is nothing wrong with establishing commercial shopping centers, local governments must see to it that these centers will not deprive market vendors of their space in the original market. Commercial shopping centers may be established in other locations of the community to minimize stiff business competition that could harm micro and small enterprises. The study also recommends that for PPP/BOT projects to succeed at the local level, it is required to have an “*LGU-PPP Champion*” who

will take the lead in getting the consensus of local officials and community stakeholders to adopt the PPP model.

To minimize the negative impact of local political partisan to PPP projects and to avoid harassment committed against private investors particularly every time there is change of local leadership, the “*creation of a council*” is necessary. The council will be composed of three members, one to be appointed by the project proponent operator, one from the local government to be appointed by the local chief executive, and the other from the local academic sector to be chosen by both contracting parties. The council will be primarily tasked to resolve disputes that may arise between contracting parties out the implementation of the PPP/BOT projects. It will take primary jurisdiction to resolve disputes relating to PPP/BOT projects. Parties shall be enjoined first to exhaust all available administrative remedies at the council level before resorting to regular courts of justice for litigation. The creation of the council may be included in the contract itself and should be vested with authority to protect and preserve the interest of stakeholders of the PPP/BOT project. The main goal therefore of the council is to maintain, preserve, and protect the trust and confidence of the private sector in the local governments, thereby attracting more investments for local projects via PPP.

In addressing the mismanagement and abuses of local officials in handling economic enterprises, LGUs may also venture into “corporatization” of public markets into locally owned and controlled enterprises to insulate and protect them. By corporatization, public markets and other local enterprises will be managed by an independent board, whose members having professional training and educational background in managing business enterprises be protected by ensuring their security of tenure. Its respective income will then be controlled by the board, with mandatory annual income sharing percentage to the local government and income percentage for their maintenance, improvement, and expansion of business or services. The personnel will be selected by the board based on professional training and educational backgrounds and no longer based on political affiliations. This is an option in effecting professionalism in managing economic enterprises at the local level as envisioned by NPM and Reinventing Government.

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COMPETING INTERESTS

Author has declared that no competing interests exist.

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Biography of author(s)



Jack B. Isolana

Department of Political Science, College of Arts and Social Sciences, Mindanao State University - Iligan Institute of Technology, Iligan City, Philippines.

He is Full Professor VI at the Department of Political Science in Mindanao State University-Iligan Institute of Technology (MSU-IIT)-Philippines. He finished his Bachelor of Science in Public Administration, Cum Laude, Certificate of Governmental Management (CGM), Master of Public Administration (MPA), and Juris Doctor (JD) at the Mindanao State University. He obtained his Doctor of Public Administration with Merit (DPA) from the University of the Philippines-National College of Public Administration and Governance (UP-NCPAG) in 2015. He teaches Public Administration, Administrative Law, Local and Regional Government Administration, and Public Ethics & Accountability both at the undergraduate and graduate level in various schools in Mindanao. He serves as Special Assistant for Policy, Administration, and Governance at the Office of the Chancellor and Director of the Center for Local Governance in MSU-IIT. He has presented and published papers on public sector reforms, particularly on Public-Private Partnerships (PPP) and Inter-Local Governance. He likewise involved in an information drive about Federalism and Gender Development across Mindanao. He has been serving as Officer and Director of the Association of Schools of Public Administration in the Philippines, Inc. (ASPAP Inc.).

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Anthropocene India: Stemming the Tide of Gender-Based Violence

**Siba Prasad Mishra^{a*}, Durga Prasad Mishra^b
and Saswat Mishra^c**

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ABSTRACT

Gender equality signifies a higher level of human development indices and reflects a nation's overall human rights records. The Paris Protocols of Agenda-2030 stipulate Sustainable Development Goals (SDGs) for all sex and age groups of *Homo sapiens*. The level and degree of gender inequality during the Anthropocene epoch (1950 onwards) are gradually mounting in India as per the available data. Gender-based violence (GBV) covered under SDG-5 has adversely impacted the social, economic, political, and cultural structure of society resulting in the erosion of liberty, equality, dignity, and freedom especially for weaker sections.

The present work involves the quantitative and qualitative investigation of their condition in patriarchal and feudal society, underlying socio-demographic factors abetting physical violence, frequency of occurrence and their social consequences, and various factors contributing directly and indirectly to that deplorable status of girl child, women, and LGBT community. The article correlates distinct features of the Anthropocene epoch like climate challenges, global warming, mean sea level rise, and environmental degradations contributing to gender inequality and GBV. The complete lockdown during the COVID-19 pandemic accompanied by supply chain distortions and loss of livelihood of millions of Indians has aggravated social problems like dowry and rape cases, intimate partner violence, kidnapping, gambling, drinking, and drug trafficking.

The Authors focus on steps towards achieving gender equality and girl-child empowerment (SDG-5) during the Anthropocene epoch through social, economic, and legal means for building equal and equitable societal order.

^a Department of Civil Engineering, Centurion University of Technology and Management, Bhubaneswar, Odisha, India.

^b KIIT School of Management, Patia, Bhubaneswar, Odisha, India.

^c Civil Engineering Department, KIIT University, Bhubaneswar, Odisha, India.

*Corresponding author: E-mail: 2sibamishra@gmail.com;

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1. INTRODUCTION

The phenomenon of modernization, urbanization, migration, and globalization aims to build an inclusive and egalitarian society. The resultant just and equitable social order aims at conferring equal rights and privileges to both men and women section of society. Unfortunately, certain social maladies like gender-based violence are widely prevalent in our feudal and patriarchal system. The weaker sections of society namely girl children, women, senior citizens, and the Lesbian, Gay, Bisexual, and Transgender (LGBT) community are mainly victims of this gender-based violence. Though India's population in 2023 (1.4286 billion) has surpassed China's population, the proportion of women population is decreasing. In any democratic, liberal, and progressive society, Women have the fundamental right to opt for sex and reproduction. As per Murteja P, (from the Population Foundation of India) the cause for population growth in India does not solely rest on women's community alone. (Samaj, Odiya News daily 22.04.23). The other contributing factors to the rise in population may be the Anthropocene stresses such as climate change, epidemics, mean sea level rise, and mass extinction, of change in sun-earth geometry. Therefore, there is no need to instigate, promote, enforce, or challenge women toward adopting family planning. The gender equality and reproductive capabilities in the present Anthropocene epoch may result in uneven population rise or a skewed male-to-female ratio. Intimate partner violence (IPV), and married men violence are perpetrators of ferocity against women in India. It is a criminal offence in India and punishable under Section 498-A of the IPC (Indian Penal Code) [1]. The transformation of males' attitudes in the direction of their cohorts must be altered to attain the SDG-5 goals [2,3]. Societal members perform a vital role in reducing violence against the feminine gender, but demand support, encouragement, and protection from the community.

In 2012, at the United Nations Conference on Sustainable Development (Rio+20), Member States agreed to launch a process to develop a set of sustainable development goals (SDGs) to succeed in the Millennium Development Goals (MDGs), whose achievement period concludes in 2015. The SDGs are to address all three dimensions of sustainable development (environmental, economic, and social) and to be coherent with and integrated into the United Nations' global progress agenda beyond 2015. The envisaged SDGs or Global Goals are a collection of 17 interlinked global goals designed to be a "shared blueprint for peace and prosperity for people and the planet, now and into the future setting a time horizon of 2030".

SDGs agreed upon by the 193 members of the UN in 2015 and enforced from 1st Jan 2016, with 17 interlinked global Goals, 169 Targets, and 230 indicators with a targeted enactment period 2016-2030 (one-third of total goals gender equality related) (Fig. 2). Addressing three dimensions of growth; Social (SDG 1-6), Economic (SDG 7-11), and Environmental (SDG 12-15) and Goals 16 and 17 are on Good Governance and Implementation respectively. As per WHO 1 in 3 from

the feminine category have experienced augmented violence against women during the lockdown i.e. shutdown and confinement during the prevalence of the Coronavirus disease (COVID-19), [2], Women's equality shall cover the Five P's (People, Planet, Prosperity, Peace, and Partnership). In 2022, amidst the apocalyptic climate emergency, the Pandemic, the deteriorating economy, and global political unrest, the evolution of gender equality has risen through the reduced population and sex ratio [3] and UN Women [4,5].

Gender equality is not only a fundamental human right but also a necessary foundation for a peaceful, prosperous, and sustainable world. The vision and goal of establishing social order with equal status for women can be fulfilled constructively. But our society is witnessing incidences of gender-based violence like violence against women, girl child abuse, intimate partner abuse, and elder abuse are common problems.



Fig. 1. The Sustainable Development Goals (17 Goals, 169 Targets, and 230 indicators (SDG 5 Changed))

India is a signatory to the UN Resolution and is committed to the implementation of SDGs. Sustainable Development Goal -5 (SDG-5) claims to close the gender gap and empower all women and girls. Gender-based atrocity perpetuates the manifestation of gender inequality, and inhibits women's ability to enjoy their rights and freedoms, [6], WHO [7], National Crime Records Bureau, (NCRB) revealed about 228,650 reported GBV incidents (more crime against women) in 2011, the reported incidents were 428278 (87% increase) in 2021.

United Nations Dept. of Economic & Social Affairs has arrived at certain findings on issues related to gender equality and empowering all women and girls in the global scenario. The findings have raised serious concerns over the achievements in respect of SDG-5 with 9 targets and 14 indicators (10 are important), United Nation's Goal [8], Mahapatro M et al. [9].

2. REVIEW OF LITERATURE

The dimensioning of gender inequality on a global scale, authorizing upholding gender-equitable discipline policies and monitoring its impact on interventions [10-14]. Gender disparity during the pandemic COVID-19 highlighted the persistent gender gap. Reports describe an increase in women violence, atrocities on girl children, and failed partnerships when family members were confined indoors for about 18 months leaving aside all outdoor livelihood activities, Muric et al., [15]. The global trend of decline in male-to-female geriatric and disabled ratio have threatened Mother Earth for equitable practices warranted for future existence, by communicating all the theme of the goals Cheung et al, [16], Davis et al, [17], Dada et al [18], Mcleod et al, [19], Shevelkova et al, [20]. SDG-5 targets to eliminate all practices of disparity made against all groups of womenfolk including terminating violence, assaulting sexually, and reproductive rights., It can be possible by banning child marriage and sexual abuse, (Küfeoğlu et al. [21], Lau et al. [22], Heb et al. [23].

Present emerging skills, technological innovations, societal modernizations, cutting-edge lifestyles, cultural repositories, and diverse portfolio of stewardship of human actions supporting a resilient biosphere are anthropogenic impacts, Sweileh et al., [24], Gous et al., [25], Folke et al, [26], Cascella. et al, [27]. The low energy budget, economic disparities, food insecurity, and agricultural vagaries under climate challenges are prime concerns. Education, transportation, ambient atmosphere, health care for the vulnerable, and adequate waste management are the signatures of the Anthropocene epoch, that is propelling 6th mass extinction, Singh et al. [28], Aldaco et al., [29], Sahoo et al., [30], Alam et al., [31], D Collste et al., [32], Solaymani et al, [33], Ranjbari et al., [34], Mishra et al., [35], Gautam et al., [36]).

Gender equality and girl child empowerment enhance economic, social, physical/mental health and labour yield. It also greatly reduces the incidence of corporal and domestic cruelty, genital mutilation, sexual abuse, involuntary/ child marriages, and feminine trafficking, Khan et al., [37], Rajkumar et al., [38].

Employees' behaviour of human resources management (HRM) in organizations in specific community-based countries in their cultural, and societal actions of gender segregation and egalitarianism has been hostile to females, orphans, and their family members and even deprived of their rights. Rape of a husband to his better half, marital rape is not considered a crime in Nigeria, which is considered a cognitive offence in the eye of international rule, (Domestic violence reached its apex during the recent pandemic, demanding state intervention to protect the victims from their partners and the domestic front.

There are fewer reports of Gender Violence (GBVs) in the literature except for the practice of Sati, (women immolation in their husbands' pyre). GBVs remain unreported as India is male-dominated. GBVs are under-reported considering societal stigma. Most vulnerable to GVBs are weaker sections like girl children, morbid and disabled persons. Infertility studies on males are rarely available for

the gender-dominated working group. GBV awareness education is not a curriculum in India's courseware in environmental studies and climate challenges. The present attempt correlates the epidemiology of the Anthropocene epoch, SDG-5, and (GBV) in India.

Various Organizations around the globe have reported as follows:

- The women workforce employed in the health sector constitutes 70% whereas holding only 25% of senior roles globally. (WHO & Women in Global Health)
- The rank of homicide is 4 times greater amongst juvenile boys aged 10-19 than same-aged girls globally. (UNICEF)
- About 45% of women are disallowed to decide on their sexual and reproductive health (SARH) globally. (UNFPA)

The Indian Constitution pledges parity to women and allows its states to implement positive discrimination for women to ameliorate their snowballing socio-economic and political shortcomings. The study aims at a Gender-based potential cohort study, Mourya et al., [39], Present work focuses on the correlation between the impact of the Anthropocene epoch, GBV, and SDG-5. Model framed to impart knowledge, implementation procedures, and find the Gaps in Gender-Based Violence Management (Arora et al., [40].

2.1 The Objective of the Study

The various facets of GBV in Indian society and the underlying causes for these social discriminations against women, girl children and other weaker sections of society.

The ramifications of GBV on the social and economic order and the measures to redress these social maladies.

2.2 Gender Equality and its Position in India

Gender equality is also known as sexual equality or equality of the sexes indicating people of all genders have equal rights, responsibilities, and opportunities. All ages and sections of our society like women, men, and transgender suffer from gender inequality. Agenda 30 of the SDGs of Paris Meet 2015 warrants the implementation of its 17 Goals (SDGs) and 169 targets, covering the Five P's (People, Planet, Prosperity, Peace, and Partnership). There are 9 targets and 14 Indicators for SDG 5. Gender parity advocates the prevention and elimination of violence against women and girls by chalking out equal status socially, politically, and economically for these weaker sections. But male dominance is an accepted fact and men enjoy privilege and superior status due to their masculinity in feudal and patriarchal social set up. Women enjoy secondary and subordinate status in their families with no or negligible decision-making authority. The womenfolk are exploited and engaged in manual labour like toiling in the field, collecting firewood, fetching drinking water, working as a

housemaid, and labourers at construction sites and dangerous factory premises. Despite earning and sustaining family they are often exploited and become victims of gender abuse.

2.3 Gender-based Violence (GBV)

Gender-based violence (GBV) is violence against the opposite weaker gender that breaches the fundamental right to life, liberty, dignity, security nondiscrimination, and physical/mental integrity between partners. GBV reflects and reinforces inequalities by action against one's will and freedom, imparting a negative impact on physical, and psychological health, his/her identity, and exploiting of distinction between male and female, Workie et al., [41]. In the present Anthropocene epoch, the woman or the girl child is suffering from violence, and even many cases unreported of women harassing their opposite sex. According to the National Crime Records Bureau (NCRB) of India, GBV takes place every three minutes. India's NCRB reports crimes like ≈94 rapes/day and death of married women per 6 hours by burning or forced for suicide, [42]. Every year 324 thousand women suffer from feministic violence from their intimate partner (NRCB).

Literature reveals that violence against women (VAW) is widespread in Indian society. The cases of GBV were less reported in towns than in rural settlements, and also less reported among the ethnic aboriginal communities. The incidence of Gender Violence between intimate partners reportedly aggravated during COVID-19, Simister et al., [43], Malik et al., [44], Lynch et al., [45], Sinha et al. [46]. The old gender violence is *domestic, Femicide, sexual, human trafficking, Female genital mutilation (FGM), and Child marriage*. Domestic violence comprises economic, physical, psychological, sexual, or emotional abuses against these weaker sections. Femicide and honour killings are the GBVs caused by abuse, threats, intimidation, sexual, or situations that compel the victims to end their precious lives. Some of the sexual violence includes sexual harassment, rape, rape culture with intimidation and duress, and coercive rape, (www.unwomen.org/en/what-we-do/ending-violence-against-women/faqs/types-of-violence). National Family Health Survey (NFHS) reported that one-third of women in India are victims of physical violence. Indian society is dominated by a patriarchal ideology and mindset and social power is concentrated in the hands of men Sanjel et al, [47], Huecker et al., [48].

National: The GBV as a part of federal decision includes family planning, forced sterilization, forced abortion after threshold issues of femicide, coercive use of contraceptives, female infanticide, and parental sex selection.

Social: The GBV can be in the form of domestic violence, sexual harassment, sexual violence, conflicts, honour crimes/killings, polygamy, polygyny, polyandry, and harmful traditional practices like *Devadasi* in temples, harem culture, child marriage, female genital mutilation Malik et al, [49], Huecker et al., [49].

Domestic: Violence towards a female in a family is a major national issue in India. It is due to their inferior and subordinate socio-economic and cultural status. It reflects the misuse of social power to show superiority/dominance. Generally, the victims are women and the offenders are the male folk/husband. The outcome may be physical, psychological, mutilating reproductive system and sexual health of femininity through injuries, physical system disorders, disabilities (temporary or permanent), depression, and suicidal actions. The causes are varied like poverty, neglecting family members, laziness; disobedience, suspicions, non-palatable cooking, alcoholism, disliking, dowry, dominant attitude and not producing a male child.

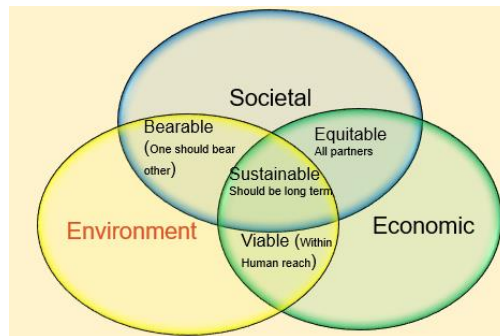


Fig. 2. The Venn Diagram of Sustainable Development Goals – 5 (the causes and shortfalls)

Criminal: The list includes women trafficking, kidnapping and abduction of the girl child, forced prostitution, sexual slavery, forced pregnancy, etc.

LGBT. This group of male or female *Lesbians, Gays, Bisexuals, and Transgender* (LGBT) are often victims of gender violence due to various misconceptions and taboos attached to these groups. LGBT came to the forefront in 1990 demanding for equality in society and legal acceptance. They can be lesbians, bisexuals, transgender, queer, asexual, gay men, intersex, pansexual, etc. There is a growing demand towards their acceptance and equal cultural, political, and legal protection. They are fighting for legal marriage, adopting children, health care, and recognition of their choice. But they often lack social, economic, or cultural privileges. The LGBTs are criticized in society for parental, social, mental, healthcare and dwelling issues. The GBV incidences have not been taken into consideration seriously in SDG-5 on the grounds of paucity/insufficiency of data. The apex court of India on 6 Sept 2018, struck down IPC Sec. 377 which criminalizes homosexuality. The judgment went in favour of the LGBTQ group. The Honourable Supreme Court verdict that LGBTs are equal as citizens and they cannot be discriminated against by law.

Cognizable offences GBV: Cognizable criminalities are either under sub-judice of the 'Indian Penal Code (IPC)' or 'Special and Local Laws (SLL). They are:

IPC Offences: As per Sec 498A, IPC and Code of Criminal Procedure, 1973 (2 of 1974), the offence under sub-section (1) of section 31 is cognizable, non-compoundable, and non-bailable in the case of GBV. Cases listed under Special and Local Laws are SLL crimes. These cognizable offences can be (i) Physical violence (physical force against the partner like slapping, hitting, kicking, and beating) (ii) sexual violence (forced intercourse or sexual coercion, psychological, abuse) They can be insults, intimidation, rapes, belittling, humiliation, threats of harm, or eloping with children. (iii) Controlling behaviours: isolating a woman or girl child from the family, near and dear ones, objecting to legible movements, and restricting education, employment, healthcare, and the option of re-productivity, (iv). Economic violence: Restricting access to earning, money and keeping women financially dependent Mittal et al., [50], Dandona et al. [51], Banik et al., [52].

SLL offences GBV: The Special and Local Laws (SLL) signify several illicit accomplishments framed by the state government and enforced under specific issues. The SLL acts/ laws enforced against observing SDG-5 in India are (a). Narcotic Drugs & Psychotropic Substances Act, 1985; (b). *Prohibition Act; Immoral Traffic (Prevention) Act, 1956*; (c). The Foreigners Act, 1946; (d). *Dowry Prohibition Act, 1961*, (e). Prohibition of Child Marriage Act 2006, (f). *Indecent Representation of Women (Prohibition) Act, 1986*, (g). Commission of Sati Prevention Act, 1987, (h). *Protection of Women from Domestic Violence Act, 2005*.

GBV status in India: Indians must take a pledge to get rid of all actions, attitudes, beliefs, customs, and traditions that cause women violence.

The incidents of rape taking place in India are condemned at the global level. When rape has occurred, our heads sling in disgrace, Kalokhe et al. [53], Gopi et al., [54].

GBV against men: Violence against men in India is surging on the societal front but least reported. Apprehending humiliation in society, the men do not move to police stations to lodge an FIR (first information report) through victims of atrocities from their opposite sex. However, studies in rural settlements of Haryana state reveal that during 2012-2013, 52.4% of men suffered from GBV. In a sample of 1000 males, 51.5% faced GBV from their spouses/intimate partners once in their lifetime and 10.5% in 2012. The violence from wives was emotional and physical violence are 51.6% followed by (6%) respectively, (TNN / Apr 9, 2022, 03:46 IST, Mallick et al., 2019). Battering men by their spouses and the domestic front becoming an issue and domestic violence in the purview of the judiciary.

As per the NRCB report 2021, the suicides of men and women were 118979 and 45026 respectively (2017-2021). Men commit more suicide showing the changing pattern during the Anthropocene. It can be inferred that a fear of undermining their masculinity, lagging experiences of coercion, and being rejected for sex as less masculine with a woman may be the indirect probable cause for suicide or gender-based violence from the partner.

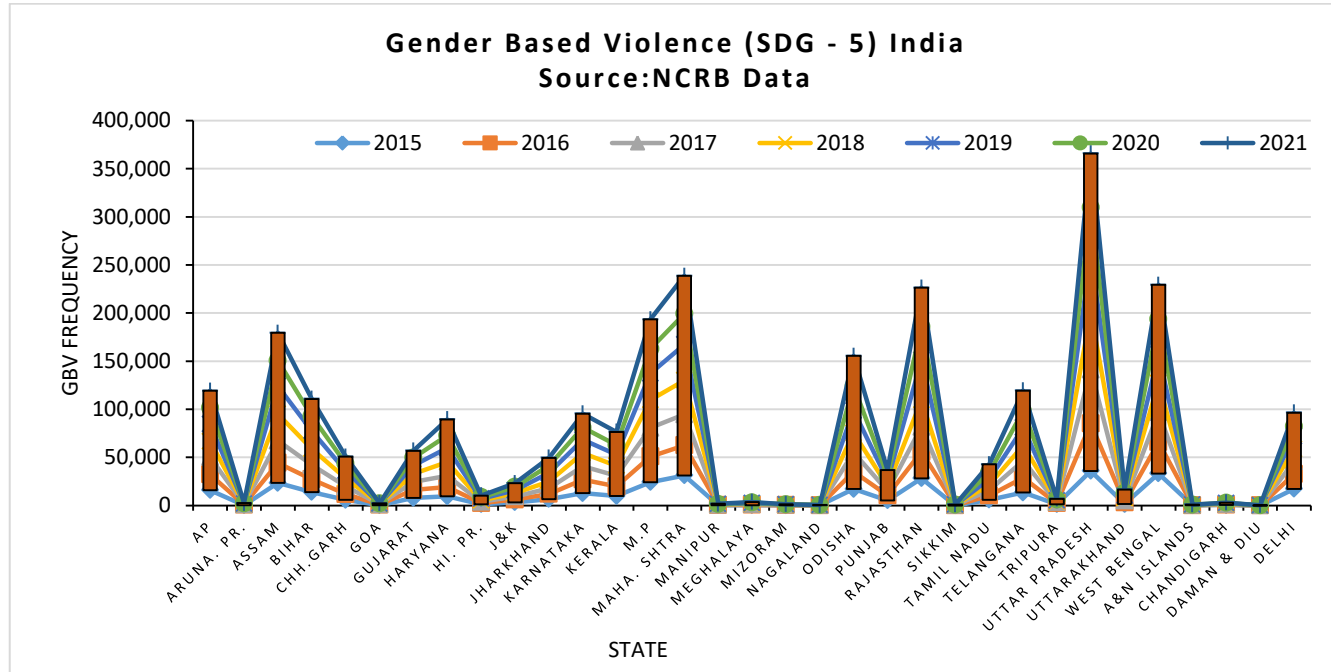


Fig. 3. The gender-based violence (GBV>7000) in various major states in India and Delhi

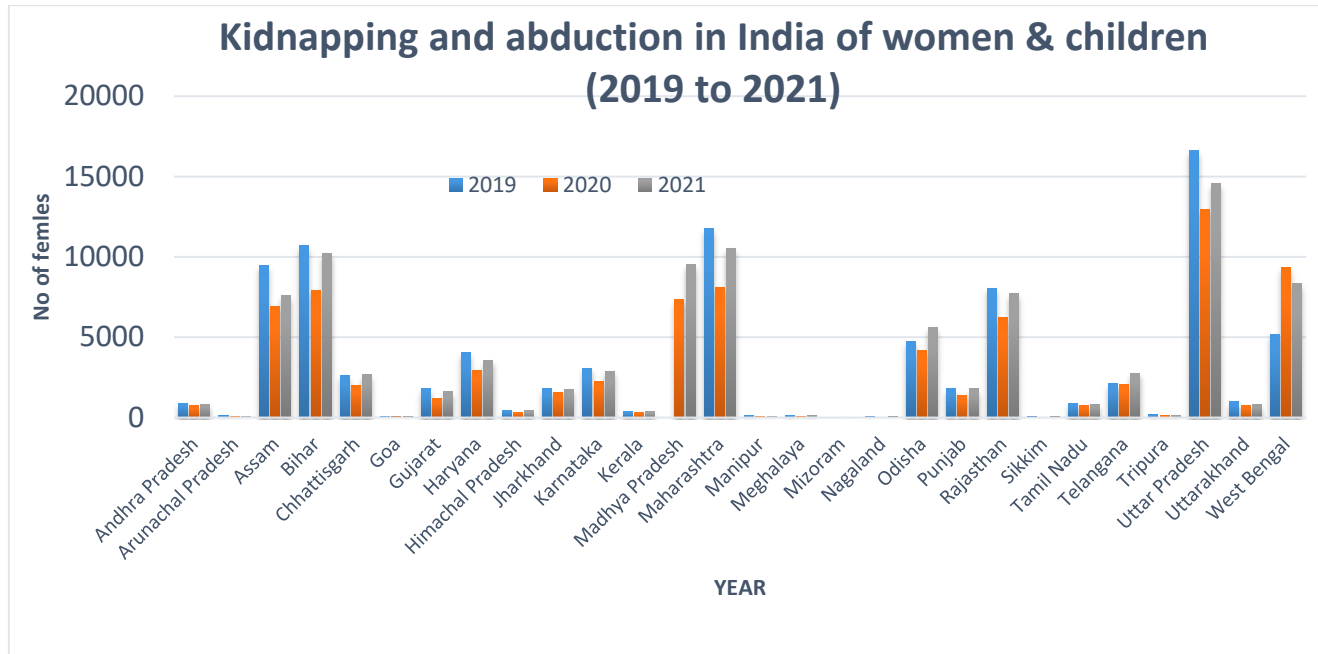


Fig. 4. Gender-based violence State in India 2016 – 2021 (Source: NCRB -2021 data)

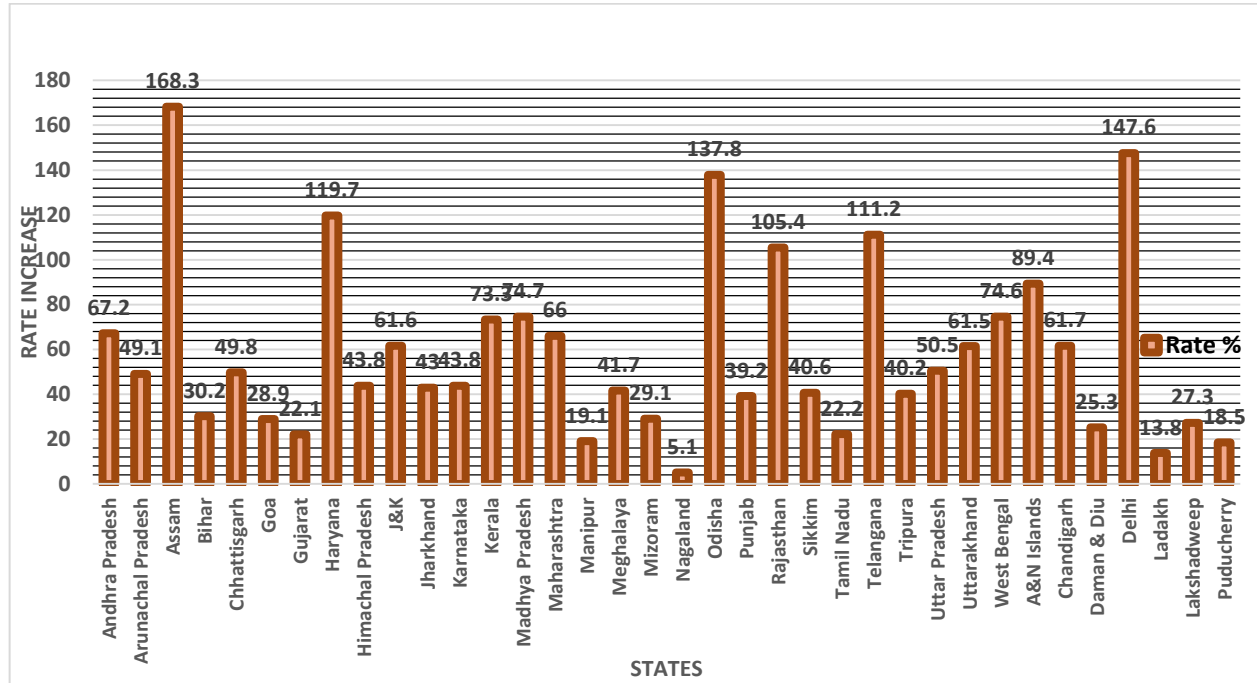


Fig. 5. The violence rate on women and girl children (SDG-5) in F.Y 2021 (Source: NRCB-2021)

The Causes: The societal and cultural norms as per the patriarchal form of Indian family culture, males are portrayed as aggressive, powerful, dominant, extravagant, and dominant partners. The status and role of women are portrayed as caring, nurturing, submissive, dependent, weak, and emotional. The contrasting characters inculcate the attitude, belief, notion, and practice of dominance of men over women.

Infertility: As per the report of WHO it is estimated one in six people suffers from infertility. India women are socially harassed and ostracized for not producing a child, though the male also shares infertility Chauhan et al, [55].

Projection reveals that the lifetime prevalence is 17.5% whereas the prevalence period is 12.6% (Proportion of a population). As included in sexual and reproductive health and rights, and is vital to achieving SDG 3 and SDG 5 WHO, [56].

Identification: The occurrence and incidence of GBV need careful, systematic, and scientific identification and delineation by taking parameters like sexual, brutal, physical, harassment, economic, and emotional. The scale and intensity of seriousness are calibrated by knowing the signs, quantity of humiliations, symptoms, and gravity of injury of the victims or survivors or their family members and near and dear ones. Healthcare providers (HCPs) are the first identifiers to interact with the GBV incidence of abuse.

Status of Feminism: Ethnic minority groups such as women and girl children are susceptible to GBV. The scaling rises when the group or individual is poor, elderly, comorbid, disadvantaged, disabled, mentally slow, and lowly working-class people.

The ladder of the cyclic GBV starts from ignorance that engenders fear. Fear stimulates hatred and later explodes as violence, Mitchell, [57], Moore et al, [58], Tan C., [59]. State-wise GBV in the last four years 2018 to 2021 and the major states have 30000 cases (Fig. 6).

The Statistics of GBVs: NRCB considers the population frequency to be 1:100000. The NRCB collects information from the Home Department, State, and Central government. The NRCB data for FY 2020 seems under-reported and eye-catching. It may be during COVID-19 due to the prevalence of the pandemic Nivette et al., [60]. From the year of implementation i.e. 2016, the year 2020 has fewer records in all types of women violence and the year 2021 has the maximum number of GBV cases in India; Pande G, BBC News [61].

Childhood violence Exposure: The girl child is generally exposed to violence from elders, close family members, relatives and neighbours and becomes a victim due to quarrelling parents, financially backward families, and criminal associations from childhood. They are more susceptible to experiencing gender inequality and face GBVs in their family as they spend more time in these appealing conditions.

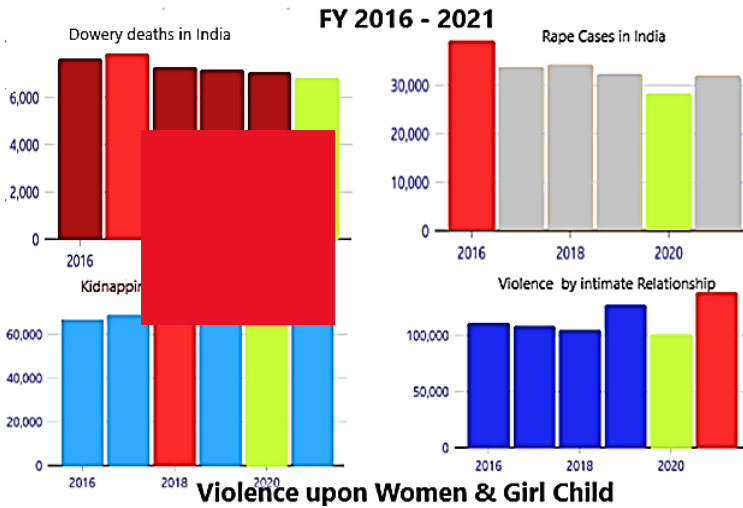


Fig. 6. The violence against women and girl children in India (Dowry, rape, kidnapping and domestic 2016-2021) Data source (NRCB)

Table 1. The analysis results of gender equality and empowering girl children in India between 2016-2021 (SDG period); (Pandey G, BBC [61], Nazmi. S, BBC News [62])

Information under record	The observations after the implementation of SDG-5; Per one lakh population)	Remarks
Rate of crime against women (Fig. 5)	56.5% in 2020 to 64.5% in 2021; which may be due to the COVID-19 pandemic; 1 st , and 2 nd rank goes to Assam (163.8%) and UT Delhi 147.6%; depending upon the midyear population. Followed by Odisha, Haryana, Telangana, & Rajasthan	Lowest in Nagaland, Sikkim & Arunachal (matriarchal family)
Cruelty, rape, Assaults, and Kidnap (Fig. 6)	31.8%: Cruelty by near & dear; 20.8%; Assault Outrage her Modesty; 17.6%: Kidnapping and Abduction women and girl child; 7.40%: Rape (including violence deaths)	Rapes decreasing; overall 2020 less GBV after SDG-5
No GBV cases booked in 2021	UP 1 st rank; followed by Rajasthan, Maharashtra, West Bengal, and Odisha. UP has GBV cases declined in 2021 i.e., Haryana, Odisha, & Telangana showing an increase	Worsening Law & order position; inadequate police
Crime against women rate SDG-5 period	338954 cases in 2016 have risen to 428278 cases in FY 2021 involving a rise of 26.35% over six years.	Always rising except Pandemic year

Information under record	The observations after the implementation of SDG-5; Per one lakh population)	Remarks
		2020
Type of cases major 2021	Kidnappings and abductions, rapes, domestic violence, dowry deaths, and assaults are more	Rapes number is reducing & other GBV rising
Special and Local Laws (SLL crimes)	107 cases of acid attacks against women 1,580 women were trafficked, 15 girls were sold and 2,668 women were victims of cybercrimes. State UP has topped GBV-2021	Novice crime & is invasive; rising in the globe
Highest GBV cases state-wise	The highest 56000 GBV crimes in UP followed by Rajasthan (40738numbers) and Maharashtra (39526 cases)	The reasons are strong honour killings (casteism).
The steep decline in rape cases	In 2021; the Record of rape cases was 31677, and 38947 cases during 2016; ab initio years of SDG-5; a Rise of 18.67 %; (source: Statistic a) (Bilkis Bano case in Gujarat; Nirvaya case in Delhi; Bebina case, Mamata Mehar cases in Odisha)	Cases highest in 2017 and later declining
Kidnapping, abduction & Trafficking	In 2016, such cases were 66544, which increased to 76263 by a rise of 14%. The domino effect is eloping, murder, ransom, and trafficked for prostitution, used as slaves or servants, or for marriage due to an insufficient sex ratio	28222 numbers compelled for marriage
GBV at home (cruelty by husband or relatives)	Police complaints in 2016 were 110434 which has increased to 137956 (a rise of 27%). Reasons for domestic violence are not respecting seniors or caring for minor family members, foods cooked not palatable, and intoxicated	1 in 3 women in the globe under GBV
GBV on dowry cases	In 2021, dowry deaths were 6795, and in the pre-SDG-5 period 7628 (10.92% more). World Bank reports 95% of marriages in rural India occur where the bridegroom family gives dowry to establish the marriage	Section 498A – IPC to curb dowry deaths

GBV among ethnic women in India: The ethnic communities are the scheduled tribes and aboriginals living on hills ranges or forests of India have a distinct culture, and way of livelihood, and are financially backward. They are well-adjusted and egalitarian. Women's empowerment, with liberal gender equality like decision management, education, and skill development with mobility and augmenting economic status can reduce violence against women (VAW). Women of the community lack knowledge of health care and the reproductive

interval between two successive births. Adequate awareness programs need to be imparted to them with proper contraceptive advice and antitobacco campaigns for the tribal couples, (Maharatna [63], Babu et al., [64], Sahoo et al., [65], Lahiri et al., [66], Murmu et al, [67].

Impact on Gender Violence during Anthropocene: The Anthropocene epoch during its golden spike period succeeded about 12000 years in the old Holocene epoch, where Homo sapiens instead of being actors and players, showed the significant dominance of humans over the hydro-geo-bio sphere of the global environment. The novice epoch posed threats to the human race and its natural systems. However, the epoch will inspire creativity, transformative, sustainable policy formations, and long-term responses to unrelenting challenges (Haines et al., [1]). Anthropocene is an epoch in the quaternary period that has succeeded the Holocene which prevailed for 11700 years with an active Indian summer monsoon. The transition started during the Industrial period and the Anthropocene epoch prevailed from the 1950s, Mishra S. P. [10].

Eonothem/ Eon	Erathem/ Era	System/ Period	Series/ Epoch	Stage/ Age	millions of years ago
Phanerozoic ↑ ↓	Cenozoic ↑ ↓	Quaternary ↑ ↓	Anthropocene	Shift; Great Acceleration	1950-1980 1981- till date 1950 CE
			Holocene	Greenlandian; North grippian; Meghalayan	11700, 8200, 4200 yrs bp
			Pleistocene	Upper	0.0117
				Middle	0.126
				Calabrian	0.781
				Gelasian	1.806 2.588

Fig. 7. Geological time scale with the division of the Anthropocene epoch in the Universe

During the Anthropocene epoch, human activity started to have a significant impact on the planet's climate and ecosystems, i.e. earth's geology, hydrosphere, atmosphere, and nutrient cycling. The unofficial interval of geologic time scale unofficially accepted by all branches of study, coined by Curzon in 2000, and later by Zalasiewicz based on global limnology, and stratigraphy united activities of Homo sapiens, <https://www.britannica.com/science/> in ensuing Anthropocene-Epoch, Zalasiewicz et al., [11], Joshi et al, [12], Mishra [13], Fig. 7.

The growing discrimination between bourgeoisie and proletariat, socio-political influences, the impact of social media, lifestyle changes, everchanging consumption patterns, the urge to rise in the social and economic hierarchy, greed for power, and the authoritative attitude during the Anthropocene epoch have contributed to the number GBV related incidences. The rising cases of alcoholism, and gambling especially in the poor, slums or shanty towns, and

middle section of society in rural and semi-urban households have given rise to increased GBV-related cases. The poor labour class indulged in these inhumane acts under intoxication, the women and girl children are usually the worst sufferers. The curse of gambling has also brought misery to the social and economic position of the opposite sex in households. The obsession with social media and the negative messages circulated often undermine the social position of women in society. They become victims of rape, acid attack, physical violence, and immoral and illicit trafficking. The cult of violence perpetuated through various video games is also contributing to the growing number of GBV in this society during the present golden spike period of the Anthropocene epoch. This Online or digital gender violence during the Anthropocene is caused by both sexes, like Cyberbullying (conveying intimidating messages), non-consensual sex, and doxing (information released to the public) that can affect the other sex's psychology, and lead to fatal incidents

3. DISCUSSION

SDG-5 highlights the significance and necessity of sexual and reproductive health (SRH). There is a large gap in the globe on both safe maternity and evidence of maternity mortality. Prevention by providing trustworthy contraceptives and benign abortion services for women needs a priority to achieve SDG-5 goals through apposite life-saving healthcare and pertinent support services by 2030. India needs to work with 19 out of the 33 SDG indicators but only 75% of the targets achieved by 2021. The states Madhya Pradesh (MP), Chhattisgarh, Jharkhand, Bihar, and Odisha have not achieved the target in cent per cent, Summerfield et al., [68], Subramanian et al., [69].

UNICEF has projections on SDG-5 that it shall take 40 years to have gender equality under the same national economic, political, and societal leadership as at the current pace. The percentage of women in the global employment sector has increased from 39% to 45% in the pandemic year 2019-2020. About 25% of women face their intimate partner's violence when above 15 years old. About 641 million women encounter GBV at least once in their life period. Only 57% of women give their consent to sex activities and productivity, United Nations Goal [8].

In the management of achieving the goals of SDG-5, the health workers need training. Studies reveal about 71.79% of health workers are less knowledgeable about managing GBV. The remaining 37% of health workers have updates in behavioural and clinical management. Continuous training and demonstrative sessions, mentors' mentorship, and supervision are essential to yield a good result, Mtaita C. et al., [70]. *The knowledge of compensatory expenses, the role of police, legal perception, and the cross-cutting targets and action plans for violence against men, children, and transgender are the corners not yet explored.* They are:

Compensatory expenses: The expenditure incurred during medical tests and treatment, service costs, funeral expenses, or the co-victim should be free of

cost. If the victim is dead the expenses of the companions should be free and borne by the concerned departments. Irrespective of state or central government, private or polyclinic medical assistance is to be provided free of cost as per Sec 357 C of the PWDV Act 2005 (Protection of Women from Domestic Violence Act, 2005) in India [71-74].

Table 2. Important supporting legal rights that women in India to enjoy the goals of SDG-5

Act/ Law/provision constitutional	Article	Provisions
The Constitution of India	Article - 14	Assure <i>the right of equality</i> , irrespective of gender to all its citizens
Indian Penal Code introduced in 1983	Section 498-A	<i>Cruelty by husband</i> or a relative of husband on women
Free and Compulsory Education Act, 2009	Covers totally	<i>Right of all children</i> including girls for free & compulsory education
The Equal Remuneration Act, of 1976	Covers totally	<i>No gender discrimination</i> and equal salary for similar work.
The Sexual Harassment of Women at Workplace (Prevention, Prohibition, and Redressal) Act, 2013	Covers totally	<i>Right against sexual abuse/harassment</i> . Framework for addressing complaints of sexual harassment at the workplace
The Hindu Succession Act, 1956, (amended in 2005)	Covers totally	<i>Right to property</i> ; identical birthright rights to daughters in Indian Hindu families.
The Hindu Marriage Act, 1955,	Covers totally	<i>Right to marry & divorce</i> ; Women have the right to divorce on grounds of cruelty and adultery etc.
The Maternity Benefit Act, of 1961,	Covers totally	<i>Right to health</i> ; Women have maternity leave and other benefits of pregnancy and the neonatal period
The Prot. of Women from Domestic Violence Act, 2005	Covers totally	<i>Right against GBV</i> ; legal protection to women from physical, emotional, and verbal abuse

Intervention of Police: Before treatment, FIR or police requisition is optional if the victim/survivor's consent in the presence of his parent or guardian stands upon his or her age. It is mandatory in the case of the healthcare provider, who must be a registered medical practitioner (Sec 164A; CRPC) must inform the police about the details of GBV (Who must not be present during examination). The doctor/health care unit must get a consent letter (MCL) from the victims and after age determination (> 12 years of age) the HCPs should start the treatment. The deviation is (Section 92 of IPC) if the life is at stake, or the victim following the guidelines and protocols of MOHFW, GOI (Ministry of Health and Family

Welfare, Govt. of India), and National Health Mission and Dept. of Family and Welfare, GoO (Government of Odisha).

A legal perspective on Indian gender equality: Legal rights in favour of women's equality to attend to SDG-5 as per the constitution and other legal segments are mention in Table 2.

Other women and girl child specific legislations are The Immoral Traffic (Prevention) Act, 1956; The Dowry Prohibition Act, 1961 (28 of 1961) (Amended in 1986); The Commission of Sati (Prevention) Act, 1987 (3 of 1988). The other cognizable and SLL offences against women are the Dowry Prohibition Act, Cyber Crimes/ IT (Information Technology Act), Protection of Children from Sexual Offences Act (POSCO Act), and many others [75-78].

The first group of persons to know of Gender violence is health care providers, community personnel, and social workers. The health worker's involvement and dedication are important during the management of GBV cases in practice. This calls for continuous training and specific refresher courses, including on-site practical sessions, professional mentorship, and supervision.

Cross-cutting targets: The cross-cutting targets to implement SDG-5 aim to end discrimination; violence, kidnapping, exploitation; forced marriages, and genital mutilation. They also include free domestic care; ensuring women's prosperity, decision-making possibilities, and leadership. The SDG-5 is possible by ensuring access to health and productivity rights, equal rights in economic involvement and ownership for women, and technologically promoting and empowering women. The goal aims to adopt and strengthen policies, enforce legislation; and be custodian agencies for gender equality. The targets and indicators for SDG 5 are extensive and provide equal opportunity for females (women and girls).

Crime against other than women: Crime/violence against men, children, senior citizens and transgender in India during the Anthropocene is high but reported the least. The report is meagre as no specific laws in India are there to prevent crime against men. In India, feminists are in high percentage as lawmakers and frame the judiciary. Completely. Men who are facing violence from their partners are under the humiliation in the community. Contrarily, man-rape or child abuse in Indian society is a challenge to the masculinity of the male or intimidation respectively. The man-rape or violence against men hardly has FIR (First information report) to the police or Judiciary [79-81].

Gender inequality in Slums: Violation of GBV in the domestic sector is common among married women in urban slums in India; contributing causes are rampant migration from rural to urban areas. The shift is for livelihood, education, trade, health care, an easy comfortable life, and many others. The economically backward migrants are unable to provide their accommodations either on rent or purchase and are forced to stay in slums. They construct shanty houses without facilities for drinking water, sanitation, energy, healthcare, and other basic

facilities. The struggle for livelihood, unemployment, and intoxication results in feministic violence in India.

Pandemic and Post-Pandemic Phenomenon: The Pandemic and post-pandemic period witnessed the loss of livelihood of millions of Indians and their standard of living witnessed a sharp downturn. Poverty of households became a breeding ground for GBV and the girl child and the women folk became the usual victims. The rise in crimes like robbery, theft, violence, drinking, drugs, gambling, child and women trafficking added to the existing incidence of GBVs.

Empowering the girl child: Many established and well-known corporate entities have initiated and supported empowering girl children. The key contributing factors are quality education for daughters, consistent health check-ups & nutrition support, merit-based grants, scholarships, and awards. The women and girls need to educate themselves in higher/vocational education & skill development (hands-on practices, and start-up units). The payback is that educated girls add to personnel development and India's economy. The self-reliant girls provide their livelihood and support their family, community, and near & dear ones. Self-reliant girls disseminate their knowledge and skills among other children, families, and the community. The girls become change-makers and bring social, economic, political, technological, and cultural changes. When girls are empowered, everyone in society including the nation benefits.

Women empowerment in India: The Nation shall progress if its women are allowed liberty, freedom, and equal status that includes free decision-making in the economy, society, and politics. The women empowerment of the low-income group (LIG) and medium-income group (MIG) is possible through community development, nongovernmental organizations (NGOs), or self-help groups (SSGs) by financing /resourcing for their economic, societal, and political strength to augment gender equality. Girl child empowerment is one of the global movements (as Women's Day). This is possible by educating the girl child and making them physically and mentally self-sufficient in their technological skill development.

Line of action SDG-5:

- Socio-economic growth, education to all, and public awareness particularly in slums in urban areas need improvisation.
- Innovative shelter houses, hotlines, and lifeline services should be at hand.
- Protection of women activists, women protagonists, women civil servants, and women leaders from GBV.
- Abolish child marriage, which raises maternal mortality and pregnancy-related complications.
- Enactment of strict legality toward feministic physical, sexual, or psychological violence
- Needs more care for older, disabled women and women with limited access to (Internet and Communication Technology) ICT, (Like emergency lights nearby, and emergency warning systems in pharmacies and grocery stores)

- Scale up public awareness campaigns with well-trained and effective trainers.
- Developing, SDG-5 start-ups, and financial assistance to women's organizations.
- Ensure women's economic and social independence
- As migration is mounting to urban areas, it is high time to enhance sustainability and sustain metrics development that includes environmental, cultural, economic, technological, and public policies.

The criminal inquiry methods along with all POSCO cases, and fast-track courts, need to be scientific, unbiased, and free from influence by politics. The speed of inquiry in India is sluggish and slow-paced the case takes a long period for the judgment.

The Way Forward:

The future action plan for achieving gender equality and empowerment in society needs prioritization amidst the Anthropocene epoch are outlined as follows:

- ❖ Promoting societal cohesion and self-reliance
- ❖ Reinforce community bonding to mitigate and respond to GBV risk
- ❖ Gender equality messages in the employment sector.
- ❖ Income generation particularly in slum dwellers and GBV survivors.
- ❖ Protection of women & trafficking, access to national protection mechanisms against (refugees, migrants, adolescent girls, transgender, evicted women, and GBV survivors
- ❖ Ensuring GBV minimum standards like teamwork between governments, women leaders, SHGs, and women's rights organizations
- ❖ Promote positive bonding and collaboration between governments and women-led and women's rights organizations and strict adherence to implementation of legal recourse.
- ❖ Reinforce health care services making gender sensitive and equitable for satisfying the prerequisites of the communities.
- ❖ The local GBV organizations engaged in SDG-5 activities have more members of health providers. They need adequate training and education about violence against women and girls about the associated legalities.
- ❖ Bringing an end to alcoholism and intoxication in society, particularly in slums is necessary
- ❖ Use gender-sensitized approaches that engage women and men in transforming gender norms and balancing power within families.

The women and girl children belonging to the tribal, marginalized, and deprived section of society are most vulnerable. To attain the goal of zero gender-based violence and atrocities resulting in gender equality, it is imperative that the sexual and reproductive health goals of SDG-5 for health and gender equality (H& amp; GE) targets-2030 need achievement. The standing of women and girl children in Indian society has transformed positively by giving them economic, social, political, and cultural educational freedom. The stakeholders like women grassroots leaders, health workers, women organizations, SHGs, women civil

servants, judiciary, and investigating personnel can play a major role in bringing this social change. They should be sensitive to the issues of GBV and sensitize themselves to undertake this process of transformation efficiently and effectively. The authors are of the view that the promotion of gender equality is the soul of SDG-5 charters. There is a long way to go in these years of the Anthropocene, to achieve the goals of SDG-5. It is high time to focus on gender sensitization and empowerment at all levels to build a new India. A society that does not respect its women is doomed as women as mothers, sisters, wives, friends, and partners make a happy, prosperous, and advanced society. India badly needs strategies that augment the rights of women, and girl children, and safeguard their health, economic, social and political status in society without gender-based violence.

4. CONCLUSION

The increased incidence of GBV in Indian society adequately and abundantly reflects the growing denial of fundamental rights and liberty to weaker sections of society especially children, women, and the LGBT community. Allegedly these social maladies are the least reported and discussed in India endorsing our prevailing patriarchal and feudal mentality. Even law enforcement agencies seem to adopt subjective, biased, and sluggish approaches towards the investigation process. The problems are further compounded due to inadequate and inappropriate preventive and post-rehabilitation strategies.

In recent times number of legislations, judicial interventions and orders, and administrative, economic social and welfare measures have brought certain improvements in the status of women and girl children. However, the investigation of GBV against males, children, and transgender people is least accounted for. Therefore, it is also essential to investigate all the forms of GBV against men, children, and transgender in India to bring out the true and fair picture.

The sexual and reproductive health goals of SDG-5 for health and gender equality (H&GE) targets in 2030 must be achieved. Restoration of basic human rights in civil society needs to accord utmost priority for the establishment of a free, democratic, secular, equitable social order.

COMPETING INTERESTS

Authors have declared that no competing interests exist.

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Biography of author(s)



Dr. Siba Prasad Mishra (M.Sc., M.E., F.I.E.; PhD)

Department of Civil Engineering, Centurion University of Technology and Management, Bhubaneswar, Odisha, India.

Presently, he is working as a Professor of Civil Engineering, at Centurion University and Technology, Bhubaneswar, Odisha. In addition to a notable academic career and long professional experiences, he has one hundred seventy-one articles, seven book chapters, and five conference proceedings papers that have been published to his credit. He is one of the Academic Editor of Science Domain International (IJAR).



Dr. Durga Prasad Mishra (M. Com, MBA, Ph.D)

KIIT School of Management, Patia, Bhubaneswar, Odisha, India.

The co-contributor to this article, he has distinguished academic records to his credit. In addition to his professional experience and expertise in international trade, he holds a keen interest in various social issues. He has pursued his passion for academics and research after superannuating from higher level corporate position. He is widely travelled and presently teaches post-graduate and MBA students at the University Level as visiting/guest faculty. He has 8 publications to his credit.



Mr. Saswat Mishra (MTech, Adv PG Diploma (NICMAR), Ph. D (Continuing)

Civil Engineering Department, KIIT University, Bhubaneswar, Odisha, India.

He is an MTech, Adv PG Diploma (NICMAR). Presently, he is pursuing his PhD degree from KIIT University, Odisha in Construction Management. He is working as a HoD in an engineering college in Bhubaneswar. He has expertise in Project Management, Project planning and scheduling, construction management, contract management, etc. He has 33 (Thirty-three) Publications to his credit.

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From Sasanian Adurbadagan to Modern Azerbaijan: Historical Background and Developments

Mahir Khalifa-Zadeh ^{a,b*} and Leyla Khalifazadeh ^c

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ABSTRACT

The author discusses the historical background of the origin of modern Azerbaijan divided by the Araz river into southern or Iranian and northern or the independent Republic of Azerbaijan. The author analyzes the application of the Sasanian name Adurbadagan to both sides of modern Azerbaijan. He believes that the name Azerbaijan originates from the Avestan words Atash or Atar or Azar that means fire. As a historical and political term, Azerbaijan roots deep to Achaemenids' Aturpatakan (Atropatena) evolving into the Sasanian Adurbadagan - a Zoroastrian center of the empire. Since late Antiquity, Adurbadagan's military and administrative functions were extended and applied by the Sasanids to all lands in the north from the Aras river, up to Darband fortress in Arran (Albania) in Caucasia. The author argue, since late Antiquity, Adurbadagan and Arran became interchangeable names in the northern bank of the Araz river. In the Islamic period, particularly after Seljuk Turks conquest of Iran, Adurbadagan evolved into the Turkified form of Azarbadagan or Azerbaijan, cementing the modern Azerbaijani Turks' identity in the south and north sides of the entire Azerbaijan divided by the Araxes.

Keywords: Iran; Sasanian; Adurbadagan; Arran; Caucasus Albania; Azerbaijan.

1. INTRODUCTION

History studies the chronological record of events, usually attempting, on the basis of a critical examination of source materials, to explain events. History, as a discipline, is traditionally centered on peoples, cultures, countries, and regions, but everything has a history that can be described and studied.

Couple hypotheses exist regarding the origins of the name Azerbaijan. According to the classic tradition, the name comes from the time of Alexander of Macedon's conquest of the Achaemenid Empire. In particular, it presumably originates from

^a Canadian Political Science Association, Toronto, Canada.

^b Azerbaijan in Global Context, Media and Analysis Centre, Toronto, Canada.

^c Don Mills Collegiate Institute, Toronto, Canada.

*Corresponding author: E-mail: mhalifa@azglobalcontext.org;

general Aturpat - a commander of the Persian King Darius III's army's left wing in the Battle of Gaugamela in 331 BC. The armies of the Army of Macedon under Alexander the Great and the Persian Army under King Darius III fought one another at the Battle of Gaugamela, also known as the Battle of Arbela, in 331 BC. The Achaemenid Empire suffered a fatal blow in this second and last conflict between the two monarchs, which led to Alexander's total conquest of the empire [1].

Nobleman Aturpat (in Pahlavi) or Atropates (in Greek) was King Darius III's general and satrap of Media. He commanded Median, Arranian (Greek: Albanian), Iberian, Sacasenian troops in the Battle of Gaugamela. Army. During the battle, Atropates' units pushed Alexander's army to stop the advance and implemented defensive measures. Only Alexander's personal intervention with fresh troops allowed the Macedonians to stop their retreat and concentrate on a victorious advance in the center, facing troops under direct command of Darius III. It was a unique moment in the battle. The Macedonian right wing had begun to retreat and, if King Darius III realized and utilized it, the battle's outcome would have been completely different. However, as is well-known, Darius III's poor commanding and leadership skills resulted in the catastrophic defeat of the Achaemenids Army [2] .



Fig. 1. Aturpat (Greek: Atropates) meets Alexander of Macedon, painting, National Museum, Baku, Azerbaijan

One month after Darius III's death in June 330 B.C., Atropates surrendered to Alexander. Later, in a personal meeting (Fig. 1), Alexander mentioned Atropates' military skills and esteemed him so highly that Atropates' daughter was married

to Perdikkas - a close ally to Alexander and commander of the Macedonian cavalry. The marriage took place at the famous mass wedding in Susa in February 324 BC. Moreover, Atropates also offered 100 Amazons, as Greeks called beautiful female-archers from Media and Albania, for Alexander's military elite massive wedding in Susa [3]. Moreover, Atropates also offered 100 Amazons, as Greeks called beautiful female-archers from Media and Arran (Albania), for Alexander's military elite massive wedding in Susa.

In 324 B.C. Atropates pacified unrest against the Greeks, and Alexander decided to keep Atropates as a King of the land which later became the independent Kingdom of Atropatena (in Greek) or Aturpatakan (in Parthian or Arsakid Pahlavi). Thus, as someone assumes, Aturpat (Atropates) occupies a significant place in the history of Azerbaijan. His name, possibly, is the key to understand the origin of the name Azerbaijan - a land of fire.

Indeed, Aturpat, a nobleman and general, was a follower of Zarathustra (Zoroaster). The name Aturpat comes from Avesta's word "*Atare-pata*". The word "*Atur*" is derived from the Avestan "*Atar*" or "*Atash*" or "*Azar*" that means fire. "*Pat*" may be derived from the Avestan "*payu*" meaning "*guardian*" or "*protector*". The transcription of name Aturpat from Pahlavi (Middle Persian) could be "*protected by fire*" [4].

1.1 Aturpatakan (Atropatena)

After Alexander's death in June 323 B.C., Atropates secured his rule in a part of Media, known as Atropatena or Lesser Media, which was mostly settled by the Medes, a founding Iranian tribe of the Median Empire, preceding the Achaemenids.

Atropatena is Aturpatan in Old Persian. During the subsequent Parthian era the Old Persian name Aturpatan evolved to the Middle Persian Aturpatakan. In Old and Middle Persian (Pahlavi), "*Atur*", as mentioned early, means fire. The Encyclopedia Iranica describes Aturpatakan as "a place where the holy fire is protected".

Indeed, Aturpatakan was the only place in Ancient Iran where Zoroastrianism was never challenged by other religions, particularly the Greek pantheon (Fig. 2). Moreover, it is highly likely that Aturpatakan was the place where the prophet Zarathustra was born and the Holy Avesta was kept in the sacred fire Adur Gushnasp temple (now Takht-e Soleyman, Iranian Azerbaijan) [5].

Under the Seleucids, Atropates, as King of Atropatena, tried to minimize the impact of the Hellenistic religion on Zoroastrianism. He enjoyed full support from the Zoroastrian clergy—Magi and priests. The Atropatena's capital was Ganzak, a cultural and logistical hub. It was a fortress and stronghold of Zoroastrianism. The Encyclopedia Iranica mentions: "It was presumably the capital of Atropates and his descendants, under whom, it seems, the chief Median sacred fire Adur

Gushnasp was established on a hill nearby. Later developments show that the fire became closely associated with both Ganzak and Lake Urmia" [6].

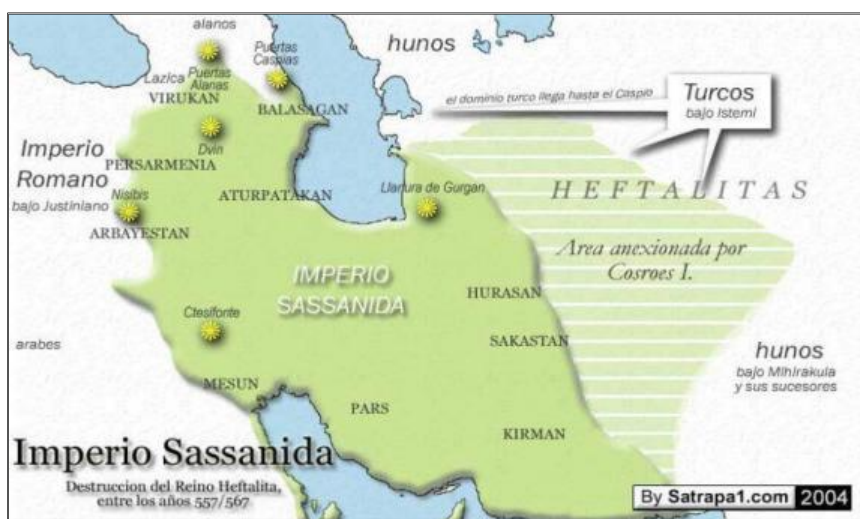


Fig. 2. Aurtpatakan (Atropatena)

Aturpatakan or Atropatena was an independent or semi-independent (vassal of Arsakid Parthia) kingdom until the 3 CE. Atropatena and Parthia considered Rome a great threat and allied themselves in a long-lasting war with the Romans. Later, Atropatena was absorbed by the Sasanian Empire and Aturpatakan evolved to Adurbadagan (in Pahlavi).

1.2 Adurbadagan/Adarbadagan

As the result of the transition from Old Persian to Middle Persian (Pahlavi), the word "Atur" or "Atar" evolved to "Adur" or "Adar", and so Aturpatakan has been named Adurbadagan or Adarbadagan by the Sasanians.

In the Seleucid and Parthian eras, Aturpatakan (Adurbadagan) played a central role as a stronghold against the Greek and Roman pantheons, respectively, to preserve and expand Zoroaster's faith. In the Sasanian era, Adurbadagan became the religious center of the empire. The chief Median sacred fire temple of Atur or Adur Gushnasp (Pahlavi) was established sometime in the Parthian period on a hill near Aturpatakan's capital Ganzak.

The Sasanians proclaimed Zoroaster's faith as an imperial religion and Adurbadagan occupied the role of the empire's religious core, holding the temple Adur Gushnasp as the imperial sacred fire of the highest grade. The Byzantines as well acknowledged the imperial and religious value of Adurbadagan holding

fire Adur Gushnasp. During the Byzantine-Sassanian War of 602-628 CE, the Byzantine emperor Heraclius, in 623 CE, occupied Adurbadagan and sacked out fire Adur Gushnasp, aiming to crash the Sassanian will and power to fight [7].

Adur Gushnasp—an Atash Bahram (Parthian: Ataxsh-i-Wahram [8] or Pahlavi: Adur Wahram—“fires of Victory”, Zoroastrian name of God of War and Victory) was the Zoroastrian most sacred or “cathedral” fire of the highest grade established in the late Achaemenid or Parthian era in Adurbadagan (Fig. 3). The temple was linked to the warrior class (Pahlavi: arteshtar) to which the Sasanian dynasty belonged itself. Since King Bahram V (420-438 CE), the Sasanian kings after coronation pilgrimage to the temple providing royal gifts and celebrate Nowruz (Pahlavi: No Ruz). Adur Gushnasp continued to burn down up to 11th century [9].



Fig. 3. Ruins of Sasanids’ most sacred fire temple Adur Gushnasp, Takht-e Soleyman, Iranian Azerbaijan

During the late Sasanian period, the Sasanian King Kawad I (488-96, 499-531) and his son Khosrow I Anushirvan (531-579) conducted military and administrative reforms to establish a quadripartition of the empire. The reform was aimed improving the empire’s military and defense capabilities to lead a long-lasting permanent war with Byzantium, as well as to address direct threats from Turks and Khazars in Caucasia. The reform was designed to strengthen the empire’s defense following the establishment of four quarters or sides (Pahlavi: *kust*) reported to the assigned trustworthy general (Pahlavi: *spahbed*) for each quarter [10,11].

King Khosrow I Anushirvan abolished the one-person command of Eranspahbed (Pahlavi: *Isbahbadh al-bilad*, *Artestaran salar*, the office of the marshal or general of all Iranian forces) [12] and replaced it with four generals (*spahbed*) reporting directly to the Shahanshah (king of kings). As a result of the reform, *kust-i Adurbadagan* (quadrant or side of Adurbadagan) was established holding

Adurbadagan spahbed (general) and Adurbadagan amargar (financial or administrative officer) as well. The office of supreme military command (Isbahbadh) of Azerbaijan, with specially assigned Adurbadagan general (spahbed), was covered Adurbadagan, Arran (Caucasus Albania) and Armin (Arminyaya or Armenia) [12-16] (Fig. 4 and Fig. 5).



Fig. 4. The Sasanian Military Commander seal: Gorgon i Mehran...ud hujadag Xusro wuzurg eran— kust-i Adurbadagan spahbed, (Maksymiuk, 2015). The seal was found in Azargushnasp (Pahlavi: Adur Gusnasp), Takht-e Soleyman, Iranian Azerbaijan; (M. Khalifa-zadeh translation: Gorgon, Khusraw Iran's Great House of Mihran - region Adurbadagan's [Azerbaijan] general)

The establishment of kust-i Adurbadagan with a specially assigned general was designed to improve the empire's military and defense capabilities and to strengthen the central power of the Shahanshah. Moreover, the reform aimed to strengthen Zoroastrianism in lands bordering the Christian Orthodox Byzantium and Turks in the Caucasus. The Sassanids considered kust-i Adurbadagan the most important quadrant because of its military potential and geographical location. The kust included the province of Adurbadagan (a religious center of the empire) and all adjoining lands in the north and west from the Araz River up to the Khazar lands in the Caspian Sea.

The establishment of kust-i Adurbadagan allowed to redesign the Sassanian military architecture in this part of the empire, projecting Adurbadagan's structures and functions to the north over the Araz river up to Caucasia's Darband fortress as Adurbadagan shahr (country, in Pahlavi) [17].



Fig. 5. The Sasanian Military Commander seal: Sed-hos i Mehran shahr asbed ud hujadag Xusro wuzurg eran— kust-i Adurbadagan's spahbed, [7]. The seal was found in Azargushnasp (Pahlavi: Adur Gusnasp), Takht-e Soleyman, Iranian Azerbaijan. (M. Khalifa-zadeh translation: Sedhos, Khusraw Iran's Great House of Mehran's country army commander - region Adurbadagan's [Azerbaijan] general)

The Sasanian reform strategy was pragmatic and effective. It strengthened the empire's defense and military capabilities by incorporating Arranian (Albanian) troops into the Sasanian Imperial army under the Adurbadagan spahbed's (general) command. However, the establishment of kust Adurbadagan had a clear religious function, as mentioned, because the province Adurbadagan, holding the most sacred fire Adur Gushnasp, was the imperial center of Zoroastrianism. Thus, projecting Adurbadagan's military and administrative functions to the north of the Araz River (Araxes) was of paramount significance to the Sassanids enforcing both the central Shahanshah's power and the Zoroastrian faith in Arran (Albania) which was challenged by the Orthodox Byzantium (Caucasus Albania was baptized into Nestorian Orthodox Christianity at the beginning of the 7th CE) [18]. It increased Zoroastrian gravity and the importance of Adurbadagan as an imperial religious center, cementing the Sasanian power and Zoroastrianism (as the unique imperial religion) under Adurbadagan shahr umbrella in the geographical region where the military and religious rivaling with the Orthodox Byzantium was in the stages of war [18].



Fig. 6. Sasanian province Adurbadagan and Arran (Caucasus Albania)

The establishment of Adurbadagan's command (Isbahbadh) [7] under a specially assigned general (spahbed) centralized and expanded military operations up to the Darband fortress on the frontier with the Turks and Khazars in Caucasia. Despite Darband, at the time, was within the semi-independent Arran state (Pahlavi: Arranshahr), the Sasanians maintained military garrisons under the direct supervision of Adurbadagan's spahbed (Fig. 6). They strongly believed that Arraninan (Albanian) forces alone were not enough to stop the Turks from penetrating the Darband passage deep into Iran (Pahlavi: Eranshahr) [19,13] .

The Sassanian Kings (Shahanshah) and Kings of Arran (Arranshah) improved Darband's fortifications by constructing double walls and the Narin Gala citadel on the hill. The fortified defense line was erected to protect a narrow passage between the Caucasus Mountains and the Caspian Sea, blocking the invasion of Turks and Khazars.

It is noteworthy that Azerbaijani and Dagestani scholars translated many Pahlavi inscriptions on the Darband walls. One of the inscriptions confirms the Darband's subordination to Adurbadagan's tax or revenue officer (Pahlavi: amargar). The Pahlavi wall inscription "en ud az en abarbar Darius-i Adurbadagan amargar" was translated as: "This and higher than this made by Dariush, Adurbadagan's revenue/tax collector" [20] (Fig. 7 and Fig. 8).

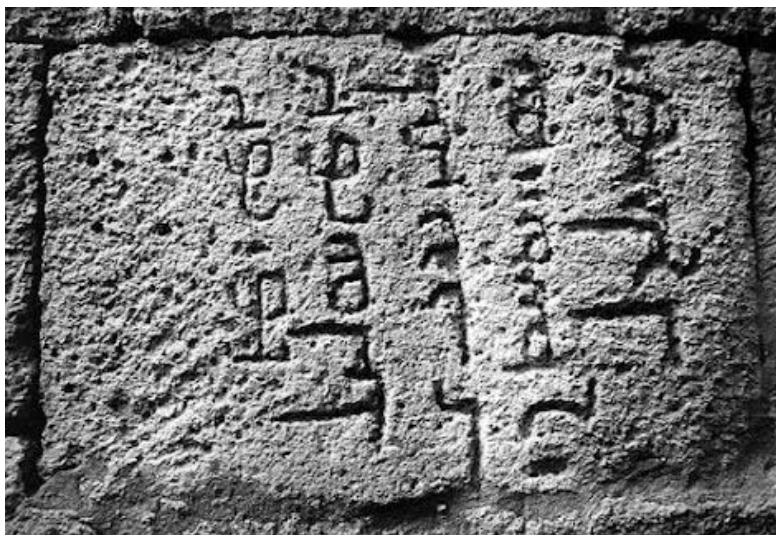


Fig. 7. Arran (Caucasian Albania) Darband fortress' wall Pahlavi official inscription. It transcribes as, “ēn ud az ēn ābarbar Daryuš ī Ādurbādagān āmārgar”, and translates as “This and higher than this made by Dariush, revenue/tax collector of Adurbadagan [Azerbaijan]” [16,20]

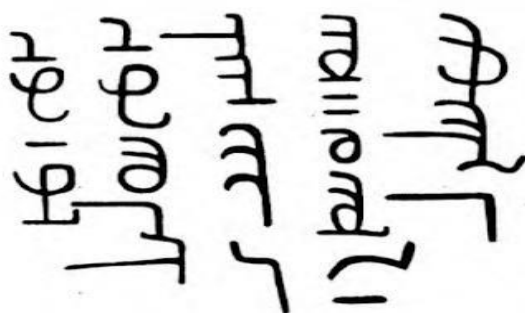


Fig. 8. Darband wall Pahlavi “ēn ud az ēn ābarbar Daryuš ī Ādurbādagān āmārgar” inscription drawing [16,20]

The Pahlavi writings on the Darband wall and the Sasanian garrisons' location [20] in Arran's (Albanian) fortresses of Darband, Torpakh kala (Sahrestan Yazdegerd), Beshbarmag and in the Gilgilchay Defense Wall under the Adurbadagan's general (spahbed) command as well as kust-i Adurbadagan marzban (administrative office) location in the Adurbadagan province's city of Ardebil clearly confirm the projection of Adurbadagan's political, military and administrative functions to the north from the Araxes. Later, historical

developments indicate that Arran and Adurbadagan became interchangeable names in the region (Bosworth, n.d.; ARRAN, n.d.).

It is not surprising that Adurbadagan's name and functions were projected onto Arran (Albania). The local Arranian (Albanian) nobility was close to the Sasanian crown and Arranian (Albanian) troops were integrated into the Sasanian army under command of Adurbadagan spahbed. Thus, despite that the Caucasus Albania (Arran) was an independent (from time to time) or semi-independent state, however, the defense was under Adurbadagan spahbed command who was at the time famous Iranian military and political hero—spahbed Rostam Farrokhzad of Adurbadagan. General and Prince of Adurbadagan Rostam Farrokhzad was a member of the Pahlav clan of Ispahbudhan family (House)—one of the Seven Great (Pahlavi: wuzurgan) House of the Sasanian Empire claiming its descent to the Arsacids of Parthia [12].

At the same time, the King of Arran (Varaz Grigor (628-637), Zoroastrian name that may have been Gadvsnasp prior to his second baptizing into dyophysite (Chalcedonian doctrine) (Toumanoff, 1961) Orthodox Nestorian Christianity, was adopted as the title of Arranshah. He was a member of the wuzurgan Mihran family (a Pahlav noble-family, separated or branch of the Ispahbudhan House). Moreover, Arranshah Varaz Grigor was related to the Sasanian Shahanshah Khosrow I Anushirvan or even "being himself a noble of the family of Ardashir I" and Prince Javanshir (Pahlavi: Juansher) of the Caucasus Albania (Arran) was a son of Varaz Grigor. The Pahlav House of Mihran held high ranking positions in the Sasanian hierarchy and occupied high command over frontline in the north, leading the negotiations with the Khaqan of Turks [12].

Notably, the famous Sasanian general Rostam Farrokhzad of Adurbadagan escorted and introduced Prince Javanshir to the last Sasanian King Yazdegird III (632-651) in Ctesiphon, the Sasanian capital. Prince Javanshir has occupied a significant place in the history of Azerbaijan and Iran (Fig. 9).

On November 636, in the famous Battle of al-Qadisiyyah between the Sasanians and Muslim Arabs, Prince Javanshir was the commander of the Arranian (Albanian) troops, which were part of the Imperial Army under the command of spahbed Rostam Farrokhzad of Adurbadagan.

In 637, Javanshir with 3000 - 4000 troops [21], helped arrange King Yazdegird III's evacuation from the Sasanian capital Ctesiphon sieged by the Muslims. Later, Yazdegerd III awarded Javanshir two golden spears and shields and acknowledged his bravery, awarding a flag—the Standard of Jamshid (Pahlavi: Derafsh-e Kavian) which was the highest honor for loyalty and bravery in the fight with the Muslim Arabs. Before the final defeat of the Sassanian army at the Battle of Nahavand in 642, Javanshir arrived in Adurbadagan. One can assume that he planned to resume command of the Sassanian Adurbadagan military in the wake of the death of Rostam, and because of Yazdegerd's strong will to collect a new army in Media to fight the Arabs. However, Rostam's brother Farrukhzad was

assigned as the Adurbadagan spahbed and Javanshir fled back to the Albanian capital Partaw (now Barda, present-day Azerbaijan).



Fig. 9. Javanshir, Prince and General (Spahbed) of Arran (Caucasian Albania), National Museum, Baku, Azerbaijan

1.3 Azarbaijan/Azerbaijan

Since the Muslim conquest of Iran following the disintegration of the Sasanian empire and Caucasus Albania, Muslim Arabs have followed the Sassanian tradition applying Adurbadagan as shahr to both south and north banks of the Araz river [5]. The Muslims followed the Sasanian military command structure and Sasanian fortifications' infrastructure designed to protect the Araxes's northern lands keeping a garrison in Caucasia's Darband. In the meantime, since the Muslim conquest of Iran, the Middle Persian (Pahlavi) experienced great Arabic influence, and many Pahlavi words evolved into new form of writing and reading. In fact, Adurbadagan shahr transformed into Azarbadajan (Arabic pronunciation), and finally, thanks to the Turkification that followed, evolved into Azarbaijan or Azerbaijan (in Azerbaijani Turkish).

Since the Sasanian era, the central and northern and northwestern parts of Iran particularly Adurbadagan, Arran, and Armin (Arminiyya or Armenia),

experienced a high degree of Turkification [22]. The first Oghuz Turkic tribes (Afshars) began penetrating Iran as early as the 5th CE. The local population of Sasanian Adurbadagan shahr (province and kust) was involved into the permanent and long-lasting (5th-11th centuries) process of Turkification following the gradual transition from the Adari Iranian language to Azeri Turkic or Azerbaijani Turkish. Simultaneously, entire Adurbadagan region experienced the settlement of Turkic tribes fueling the partial or full absorption of the local population by the Turks.

The Seljuk Turk's conquering of Iran in the 11th century [23] became a dominant force creating the ethnic and cultural foundation of contemporary Azerbaijani Turks or Azerbaijanis identity on both sides of the Araxes. The Seljuk Turk's massive influx and conquering accelerated local Adari language degradation [24] and its gradual replacement by Azeri or Azeri Turkish. This process created a common political, religious, ethnic, cultural, and linguistic space, or the sole identity of Azerbaijani Turks on both sides of the Araxes [25].

The conquering of the Seljuk Turks and the subsequent Turkification fundamentally changed the ethnic composition of Iran. It created a new political balance within Iran, resulting in the origin of the entire Azerbaijan and later Azerbaijani Turks' identity on both banks of the Araxes, and shifted the nature of Iran into Muslim Shi'a power under the Turkic dynasties' rule.



**Fig. 10. Jahanshah Kara Koyunlu (1438-1567), Sultan of Azerbaijan.
Emperor of Persia (Iran)**

Notably, after the defeat of Jahan Shah (Sultan of Azerbaijan, Emperor of Persia, son of Sultan of Azerbaijan Yusef Kara of Kara Koyunlu, a leader of the Kara Koyunlu Turkic dynasty in Azerbaijan and Arran, Fig. 10) (Uzun Hasan & Turkmen Ruler, n.d.) by Uzun Hasan, the 9th Shahanshah of the Turkic Ak Koyunlu dynasty, in the Battle of Chapakchur (November 11, 1467), the name Arran was totally abolished (Bosworth, n.d.) as a political term. Uzun Hasan (1453-1478) proclaimed Azerbaijan's Tabriz as the capital of the Turkic Ak Koyunlu Empire and translated the Quran into Turkic.

Next, with the rise of the Safavid Turkic dynasty in Iran, the forces of Shah Ismail I Safavid (1487-1524, maternal grandson of Uzun Hasan of Ak Koyunlu, Fig. 11) defeated and killed Shirvanshah Farruh Yassar of Shirvan (Persianized dynasty) in the Battle of Jabani in 1500. The Shirvanshah Yassar's defeat accelerated the disintegration of the state of Shirvanshahs on the northern side of the Araxes, following its absorption by the Safavid Empire in 1538. The disintegration of Shirvanshahs terminated Shirvans' political functioning, cementing entire Azerbaijan under the Safavids. However, Shirvan and Arran, as geographical terms, have survived until today. The Turkic Safavids proclaimed Azerbaijan's Tabriz as the capital of the empire. The Safavids, following the Sasanian tradition, valued both parts of Turkic speaking Azerbaijan (Adurbadagan) as the core of the empire.



Fig. 11. Ismail I (1487-1524), founder of Turkic Safavid dynasty, Shah of Iran, died in Ardebil, Azerbaijan, Iran

The Savafids appointed Beglarbegis in the following major provinces: Isfahan, Azerbaijan, Qaradag and Qarabaq. The administrative reform in the Safavid period confirmed the final political abolishment of the Arran (Caucasus Albania) and Shirvan (state of Shirvan Shahs) to the north of the Araxes as independent or semi-independent entities, securing them as geographical and historical toponymies till modern time.

Undoubtedly, the Seljuk and later Safavid eras facilitated the sailing of the northern part of Iran as Azerbaijan to the 18th century Iran of Qajars, which was the Iranian royal dynasty of Turkic origin from present-day Azerbaijan. However, several defeats of Qajar Iran by the Russian empire, following the early 19th century Russo-Persian wars, pushed them to sign the painful Treaties of Golestan (1813) and Turkmanchay (1828). Both treaties forced Iran to cede the Qajar's Caucasian or Azerbaijani khanates including the Iravan khanate (present-day Armenia), to Imperial Russia [26,27].

1.4 Modern Azerbaijan: South (Iranian) Azerbaijan and North (Independent Republic of) Azerbaijan

Many the Imperial Russia's official documents indicate the newly gained territories from Qajar Iran as Aderbeijani (Azerbaijani) khanates. On September 4, 1795, Russia's Empress Catherin the Great wrote to General Gudovich: "... [we] have cordially to invite officers of Aga Mohammad Shah [Qajar] and, if he wants to be acknowledged as a Shah, he must stop his [military] operations in the region close to the Caspian Sea and named as the khanates of Darband, Baku, Talish, Shusha and others locating in Aderbeijan [present-day Azerbaijan]" [28].

On January 8, 1804, following the capture of Ganja fortress (present-day Azerbaijan), the Commander-in-chief of the Russian forces in Caucasia, General Titsianov, wrote to Russia's Caucasian Governor Kasparov: "Thanks to the location of Ganja fortress, which keeps the whole Aderbeijan [Azerbaijan] in fear, it is the most important purchase for Russia; and I would like to update on this event recommending to inform about this great victory in all places of the gubernia [region] which is under your control" (Gezalov, n.d.) [29-31].

Next, British Imperial cables from Persia confirmed that the ceded Caucasian khanates were Azerbaijan. On June 27, 1864, British Keith E. Abbot, H.M. Consul-General in Tabriz (Iranian Azerbaijan), sent a cable to the Foreign Office stating the following: "The country which is known to the Persians as Azerbaijan is divided between them and Russia... This area includes the following territorials: ...Mohammedian countries of Erivan, Nakhchevan, Karabagh, Ghenja, Shirwan, Sheky, Shamachy, Bakou, Koobeh, Salian and a portion of Talish" (present-day Azerbaijan). In the same cable he also states the following: "The population of Russian Azerbaijan consists of mixed races, Mohhammedan and Christians, amounting probably to 700,000 to 800,000 souls. Persian Azerbaijan extends southward to the range of mountains known as the Kafan Kooh. The country included in these boundaries, and perhaps, a large part, if not

all, of Russian Azerbaijan, is generally recognized as the Media Atropatena of ancient geography" (Abbott, 1863-1864) (Fig. 12).



Khanates of North Azerbaijan and South Azerbaijan
 18th-19th century

Fig. 12. Map of Qajar Iran khanates of northern and southern Azerbaijan, 18th - 19th century

Moreover, Imperial Russia referred to the local population on both sides of the Aras River Aderbeijanskiye (Azerbaijani) Tatari (Tatars of Aderbeijan or Azerbaijan) because they spoke, as Russians believed, in the same or similar language as Russia's Tatars in Kazan (Velichko, 1904) .

As a result of the above-mentioned historical developments, the phenomenon of two Azerbaijanians—South (Iranian) Azerbaijan and North (Russian) Azerbaijan emerged, creating a new geopolitical landscape in Caucasia and on both banks of the Araxes in the beginning of the 19th century [32-35].

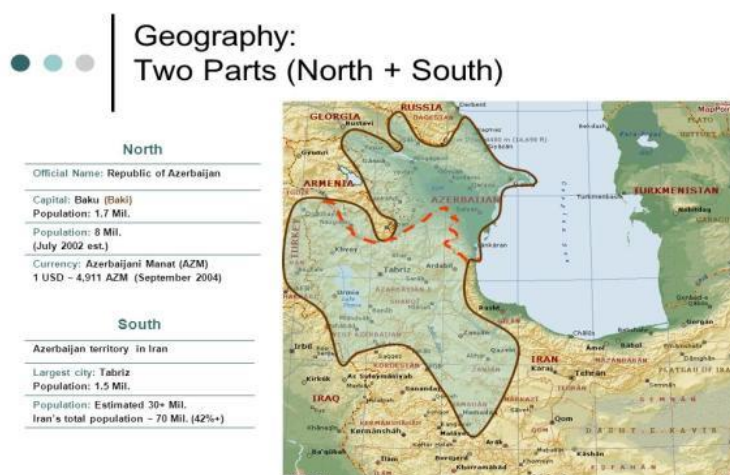


Fig. 13. Map of modern Azerbaijan: southern (Iranian) and northern (independent Republic of Azerbaijan)

After the Russian Bolshevik Revolution of 1917, the national Musavat government in Ganja proclaimed independence of northern Azerbaijan from Imperial Russia on May 28, 1918. Thus, the Azerbaijan Democratic Republic (ADR) emerged as the first Western-style state in the Muslim world. The ADR political system was based on Western secular values and established the National Parliament (Milli Majlis), granting equal voting rights to women as well as switching from Arabic to the Latin alphabet.

Finally, as a result of the Soviet collapse in 1991, northern or Soviet (Russian) Azerbaijan proclaimed its return to independence as the Republic of Azerbaijan—a political and historical descent of the ADR of 1918. On December 25, 1991, Iran recognized the independence of the Republic of Azerbaijan (Fig. 13).

2. CONCLUSION

As it was seen, the name Azerbaijan is deeply rooted in the Achaemenids era and possibly originates from Avestan Adur or Atash. In the Sassanids period, Azerbaijan (Adurbadagan, in Pahlavi) became the principal Zoroastrian center of the empire, housing the sacred cathedral fire of Adur Gushnasp.

In the 5th-6th century, the Sassanids implemented reforms designed to strengthen the empire's structure and military capabilities during the war with the Byzantines and Turks. They pushed forward the gravity of Adurbadagan, the empire's Zoroastrian core, into the defense and consolidation of the Sasanian

power in military and politically sensitive Caucasia to address direct threats from the Byzantium, Khazars and Turks.

The Sassanids reorganized the empire's architecture, expanding Adurbadagan's military and administrative functions to Darband in Caucasia as under the Adurbadagan shahr or kust umbrella. The newly discovered Sasanian (kust-i Adurbadagan spahbed) military seals in Takht-e Soleyman (Iranian Azerbaijan) and Pahlavi writings on Caucasia's Derbent walls confirm that Arran and Adurbadagan were interchangeable names on the north bank of the Araxes since late Antiquity.

After the disintegration of the Arranshahr (Caucasus Albania) and Shirvanshahs, paralleling the large-scale Turkification process in the central and northern parts of the Oghuz Turk dynasties' Iran, the entities like Arran and Shirvan lost their political essence and were replaced by Azerbaijan, the Turkified form of Adurbadagan. However, the historical and geographical functioning of Arran and Shirvan has survived until modern times.

Historically, as we have seen, the names Arran and Azerbaijan were interchangeably used to refer to the northern bank of the Araxes. Thus, Azerbaijan applied for the larger area combining both south and north sides of the Araxes. The term Arran, however, was used for a narrower area implying not for the whole territory of the Araxes' north bank.

Finally, the Turkification process gave birth to the Azerbaijani Turks identity, holding the Azerbaijani Turkish language as a key element as well as cementing the whole of Azerbaijan on both sides of the Araz river. The population on the river's both banks became the same ethnic group sharing the common language and religion. However, the historical and geographical partitioning of Azerbaijan by the Araxes into southern and northern parts culminated in the present-day geopolitical reality of modern Azerbaijan, representing the combination of Southern (or Iranian) Azerbaijan, and Northern—the independent Republic of Azerbaijan. The existence of two Azerbaijanians shapes history and geopolitics between and around Iran and the independent Republic of Azerbaijan.

COMPETING INTERESTS

Authors have declared that no competing interests exist.

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Biography of author(s)



Mahir Khalifa-Zadeh

Canadian Political Science Association, Toronto, Canada and Azerbaijan in Global Context, Media and Analysis Centre, Toronto, Canada.

Research and Academic Experience: He has research and academic experience in Iranian studies, Israeli studies, Central Asia and Caucasian studies, post-Soviet studies.

Research Specialization: His area of research includes History, Politics, International Affairs, Global Security.

Number of Published papers: He has published 40 research articles in several reputed journals to his credits.

Special Award: He got Certificate of Service, OSCE, Wien, Austria.

Any other remarkable point(s): In 2017, he became the Director and Founder, Azerbaijan in Global Context (azglobalcontext.org) - Media and Analysis Centre, Toronto, Canada. He became Professor of Political Science and International Relations, International Eco-Energy Academy, Baku, Azerbaijan in 2012. In 2011, he acted as a Political Scientist/Analyst, Canadian Political Science Association, Toronto, Canada. During 2010-2011, he attached with Centre for Research on Globalization: Montreal, Canada. During 1994-2008, He worked Ministry of Foreign Affairs of Azerbaijan, Baku, Azerbaijan. During 1993-1994, he joined Centre for Strategic Research and Forecasting under the National Parliament (Milli Majles), Baku, Azerbaijan. He received Ph.D., ITEB, Moscow, USSR in 1992.

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A Grasp of Reality Television

Yerodin Carrington ^{a++*}

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ABSTRACT

This paper will serve as the first design of the A Grasp of Reality Television series. It is a social behavior project to examine the influence of reality television upon its audience. The researcher, Yerodin Lasana Carrington, conducted a quantitative survey for 15 days to gain insight on one's worldview of reality television programming. The cultivation theory was applied to provide an explanation on the phenomena of an audience's perception on reality and the long-term effects of viewing this television format. There were 66 random respondents that participated in A Grasp of Reality Television through Survey Monkey in April 2020. The findings of this investigation were analyzed through the use of a simple regression model and a compare mean analysis to accept or reject the research hypothesis and questions. The results reflect the interest of Reality Television, along with the everlasting social qualities, behavioral, and emotional effects viewers encounter upon interpretation of this television program genre.

Keywords: Television show; communication; media; reality television; cultivation theory.

1. INTRODUCTION

When the female ovules of a Bristlecone Pine (*Pinus Longaeva*) become fertilized by the male's pollen, a seed is formed with the potential to grow into a tree that will live for thousands of years. The communication between genders to reproduce, forming a bond into a medium that will last a lifetime, through the growth of another Bristlecone Pine series within its landscape. Communication is the process of transmitting a message, where a sender conveys information to the receiver(s) verbally or nonverbally. It is the basic action of expressing one's feelings, emotions, and thoughts to another living organism. In the world of media, communication is the action of sending messages to the masses. Media is plural for Medium, which is a communication channel used to share information broadcasted to the general public. *What is media? definition and meaning.* Market Business News [1] clarified a medium "refers to the communication channels through which we disseminate news, music, movies, education,

^a School of Communication and the Arts, Regent University, Virginia Beach, VA, USA.

⁺⁺ Lifestyle Trends;

^{*}Corresponding author: E-mail: yerocar@mail.regent.edu;

promotional messages, and other data. It includes physical and online newspapers and magazines, television, radio, billboards, telephone, the Internet, fax and billboards." Each media has its own methodology of communicating to the masses within a society. Reality television is the unscripted documentary style programming of real-life situations, pertaining to popular cultures using real individuals, reflecting the local societies receiving its content.

The first medium invented was paper in China, by Cai Lun of the Eastern Han Dynasty in 105 C.E. In 1439, Johannes Gutenberg created the first printing press in Mainz, Germany to print various books for a little cost. Samuel Breese Morse then developed Morse Code in the 1830s, and eventually used keypads, iron, and electromagnet material to design the telegraph in 1837. Entrepreneurs were very enthusiastic to advance the telegraph because they "had discovered electricity and the basic principles of acoustics" [2]. The Chronicles of the Chatline and Partyline [3] explained innovators experimented with sound travel through wires, but Alexander Bell patented the invention of the telephone in 1876. Bell then sorted Theodore Vail's assistance to monopolize America by acquiring the American Telephone and Telegraph Company (AT&T). Farmers on the West Coast opposing their objective to formalize long-distance lines, built the first partyline via squirrel lines connecting homes in rural communities. Guglielmo Marconi, an Italian inventor, pioneered the first radio in 1895 by attempting to develop the first wireless telegraph. In 1898, the first radio station emerged in Chelmsford, MA by The Marconi Company providing high powered transmission for perception of broadcast.

American Scientist G R Carey proposed the first idea of a television by requesting the development of a system that can send pictures to receivers from a distance in the late 1870s, as mentioned by Forrester [4]. "The first television to work was created by Boris Rosing in St Petersburg in Russia. In 1906 he combined the cathode ray tube with Nipkow's disc system. Nipkow's disc was used to record a scene and turn it into an electrical signal" [4]. Yet, the first fully electric television was an image dissector camera tube that was demonstrated by Philo Taylor Farnsworth on September 7, 1927. This was the first invention to receive wireless moving images proceeding the illustration of a dollar sign to investors. Fisher [5] described television as "the electronic delivery of moving images and sound from a source to a receiver." Unknowingly at that time, this invention changed mankind's communication efforts and worldview as technology continued to progress upon civilization forever.

A Grasp of Reality Television is an examination on a viewer's perception of reality television programming. This study analyzes a viewer's grasp of information conveyed through their favorite reality television show. Reality television is a genre in television programming, where unscripted content is produced to illustrate real-life situations for the audience. The cultivation theory was applied to this study to gain a factual understanding on the influential effects of reality television. This theoretical framework suggests long periods of media

exposure will render the viewer's perception of reality. According to Cultural Communication [6], "people who watch television frequently are more likely to be influenced by messages from the world of television. The influence goes to such an extent that their world view and perceptions start reflecting what they repeatedly see and hear on television. Television is, therefore, considered to contribute independently to the way people perceive social reality." America had visions of restructuring family life, sexual orientation, entertainment, politics, work classification, education, and many more after the armistice of the World Wars. The programming of television developed a format to keep its viewers entertained and attentive to its aired content. This medium replaced the fireplace by bringing families together but allowing intervals for social, religious, and sexual division within the American home.

Real events in society are documented for broadcast on reality television shows within this popular television program genre. The characters are real, and scenes are staged in events, according to the show's cultural mission. HarperCollins Publishers Ltd. [7] suggested that reality television was built "to show how ordinary people behave in everyday life, or in situations, often created by the program makers, which are intended to represent everyday life." The first reality television series was a show of pranks, which was a live hidden microphones and hidden cameras show that transitioned between mediums. The historic American hidden camera television series, Candid Camera, begun broadcasting in 1948 from its origins of a hidden microphone radio show, called Candid Microphone. Candid Microphone first aired in 1947 on ABC Radio Saturday evenings with host Dorian St. George, and transformed in 1948 on ABC-TV as Candid Camera. Once the Candid brand transitioned to its visual aspect from a radio show for listeners, the producers changed the name of the sitcom converging media.

Modern reality television became popular in the early 1990s with shows, such as: *Star Search*, *The Real World*, *America's Funniest Home Videos*, and *Cops*. These shows lead to the crusade in the explosion of reality television programming when hundreds of shows aired to exhibit one's natural response in particular situations. *Dating/Romance*, *Makeover/Lifestyle*, *Hidden Camera*, *Talent*, *Game Show*, *Docusoap*, *Sitcom*, *Law Enforcement*, and *Court* are the nine subgenres of Reality Television Programming. Gilbert [8] reported this genre accounted for 40% of television programming in 2013, opposed to other television genres. Most reality shows have staged events for cast members to react upon, where the cast are aware of each camera recording their natural responses. A Grasp of Reality Television surveys the social influences and moral standards an audience may obtain through viewership of this program genre. This investigation is a quantitative assessment regarding one's perception of reality television programming with the assistance of a surveying tool. A Grasp of Television was executed through a descriptive format with the use of categorical data to gain insights on one's perception of reality television. Likert scales, multichoice, and open-ended questions incorporated this examination to seek a minimum of 30 reality television viewers.

2. LITERATURE REVIEW

The Road Most Traveled: Yet Another Cultivation Critique [9] investigates the television theoretical framework of cultivation, which critique the suggestion of "improving the next generation of cultivation research." (p. 231) Over 100 syllabi from college-level media courses taught in the United States, along with textbooks on social psychology and sociology were reviewed for an understanding of the current cultivation process. Bryant (1986) implied the next generation of scholars will find additional causes and effects of television influence, knowing that "who", "what", and "where" were answered. The cultivation theory offers tremendous influential support from media professionals to assist the perception of violence on television, which is just mere entertainment. Bryant [9] aspired, "What I hope to see omitted is a helter-skelter, nontheoretical examination of the potential cultivation impact of consuming heavy versus light doses of specified television programming of types *a* versus *b* versus *c* on the perceptions of audiences with demographic characteristics of types *x* versus *y* versus *z*." (p. 234) The Road Most Traveled: Yet another Cultivation Critique (1986) illustrates the original components of the cultivation theory and it suggested informational advancement on a television theory that is used to predict changes in social values and beliefs from viewing programmed content. A Grasp of Reality Television is a study used to understand one's perception of reality television programming and to where Bryant [9] hopes we'd gone with this medium.

Lett, Dipietro, & Johnson [10] examines the effects of the news coverage on the September 11, 2001 attacks upon the United States. The terrorist attacks of September 11, 2001 exhibited extreme violence on innocent but random Americans, which endured massive news coverage worldwide. The cultivation theory was applied to find the long-term effect on television viewers, as major news networks reviewed live surveillance and investigated the underlying causes behind the September 11, 2001 attacks. A quantitative analysis was conducted from a questionnaire completed six weeks after the terrorist attacks. Two hundred and thirty-four respondents were randomly selected from a mid-Atlantic liberal arts college studying general education, averaging the age of 19 years old. The questionnaire took about 15 minutes to execute regarding insight on the portrayal of violence and the perception pertaining to individuals of Islamic background in media. The research hypothesis concerning the amount of television news viewership of Americans on the September 11, 2001 attack was found to be negative. The news coverage did not influence the worldview on violence from individuals outside the United States. On the other hand, the research questions found positive results on the influence of negative worldviews, perceptions, and emotions towards Islamic peers through television news. Lett, Dipietro, & Johnson [10] clarified, "Support was found for second-order effects. Personal negative emotions were positively associated with television news viewing (RQ1), as were negative perceptions of Islamic peers (RQ3). The more hours individuals watched television news coverage following the terrorist attacks, the more negative emotions they reported and the more negativity they expressed toward Islamic peers. Support was also found for

second order effects in evaluating RQ2. Those who watched greater amounts of television news after September 11th perceived Islamic individuals as less negative than did viewers of less television news.” This literature relates to A Grasp of Reality Television as it seeks to find one’s emotions upon the reflection of real situations viewed on television.

Hammermeister, Brock, Winterstein, & Page [11] probes the cultivation theory to find the psychosocial characteristics of television-free individuals compared to the moderate and frequent television viewership. The cultivation theory suggests exposure to television programming over a period of time will enhance one’s worldview. Cultivation theorists philosophized the long-term effects of television viewership may influence one’s behavior. Invitations to participate in this investigation were broadcast on a national media network, in national advertisements of popular magazines, and the TV-Turnoff Network website. There were 430 viewers and non-viewers nationwide that responded to this study, where the respondents were White (76%), followed by Black (8%), considering females occupied 75.6% of the sample with men being the remaining 24.4%. Frequent male viewers that watched television more than 2 hours per day showed no difference compared to those following AAP guidelines and television-free viewers. Therefore, the indicators of this psychosocial health do not support the hypothesis that television-free is associated with an enhanced psychosocial profile. Yet, the psychosocial variables of interest illustrated a significant difference with strong indicators in depression, hopelessness, self-esteem, and weight satisfaction. Enhanced profiles were exhibited by female respondents with limited amounts of television viewing had similar psychosocial health effects to those who do not watch television. Similar to A Grasp of Reality Television, Life Without TV? Cultivation Theory and Psychosocial Health Characteristics of Television-Free Individuals and Their Television-Viewing Counterparts [11] probed the effects of television content upon its audience. Although this study analyzed one’s smoking habit per watching television content, Hammermeister, Brock, Winterstein & Page [11] supports A Grasp of Reality Television because it investigates the various social aspects and ethic qualities that may influence an audience member’s social reality.

Violence in Popular U.S. Prime Time TV Dramas and the Cultivation of Fear: A Time Series Analysis [12] examines the exposure of violent television programming using the cultivation theory to determine if it reflects current crime rates. A thorough review of literature on the cultivation theory since the 1950s was executed, along with a content analysis on violent television programming to complete this examination. The television program was sampled from CHAMPS (the Coding of Health and Media Project) to find content that will produce the cultivation effects of one’s crime norm, and the fears of crime individuals endure through the perception of this medium. Romer & Jamieson [12] collected qualitative and quantitative data from The Gallup Poll between the years of 1972 and 2010 “to assess national rates of the US public’s fear of crime and perceptions of crime prevalence.” (p. 34) A qualitative analysis was conducted by “the National Opinion Research Council’s General Social Survey (GSS)” (p. 34) for an in-person home-based interview service, while quantitative research was

gathered through a digital dial-up national telephone survey. Romer & Jamieson [12] found no relational linkage between the national crime rates and mediated perception of violent crime television programming with violent crime. The total coding on violent crime aired hours was analyzed and compared to the national violent crime rates per year. A Grasp of Reality Television relates to the information conceived through one's perception of television content but focuses on the social influences' reality television has upon a viewer's social reality.

Quick [13] sort to find any correlations between one's perception of doctors during medical visits in contrast to viewing doctors through television programming. This study probed positions associated with real-world doctors and the perception doctors portrayed on television broadcasts. The cultivation theory was applied to explain "the long-term effects of repeated exposure to television images" (p. 41) using an ecological model. "The ecological model identifies the influence of the media within the healthcare provider-patient relationship" (p. 39), while the cultivation theory justifies heavy television viewing modifying one's social reality over a period of time. The second season along with the first five episodes of the television programming, *Grey's Anatomy*, was the sample due to its popularity, uniqueness, and diversity of the cast members. This study was executed applying a mixed method approach while conducting a content analysis of 229 articles, sampled 32 episodes of *Grey's Anatomy*, and a quantitative survey of 269 respondents. These participants were recruited from a communication course at a large Midwestern University to determine one's *Viewing, Perceived Credibility, Perceived Doctor Courageousness, and Patient Satisfaction* of *Grey's Anatomy* using multi-choices, five-point Likert scales and open-ended questions. Quick [13] found media is an environmental factor that influenced one's experience prior to medical visits. Heavy television viewers of *Grey's Anatomy* are more likely to perceive a doctor's visit similar to the show. A positive association was also found between *Grey's Anatomy* viewers and the show's credibility was constructed. Quick [13] established that *Grey's Anatomy* is more realistic than other medical programming dramas, but there was no direct effect of viewing *Grey's Anatomy* and a doctor's courageousness. Yet, a positive association between patient satisfaction and doctors' courageousness in the programming of *Grey's Anatomy* was found. Although A Grasp of Reality Television doesn't focus on a specific effect on a particular practice or field, it investigates the audience's reaction to follow and learn through perceived social interactions. Comparable to *The Effects of Viewing Grey's Anatomy on Perceptions of Doctors and Patient Satisfaction* [13], A Grasp of Reality Television analyzes the courageousness and satisfaction an audience member perceives while watching reality television, as well as, the magnitude of the emotions the cast members exhibit in their situationships. A Grasp of Reality Television sort to find the influence reality television has upon its audience through the perception of real-life staged affairs.

Hetsroni & Tukachinsky [14] examines the cultivation effects by comparing real-world estimates and TV-world estimates from television viewing. These concepts were evaluated through the three themed topics of *criminality prevalence, the share of violent crimes, and the number of old people*. The cultivation theory is a

framework providing an explanation on television programming's likelihood on influencing a viewers' characteristics of the real-world, along with the standards of their local society. A total of 210 hours of content were analyzed from these station's early-evening, prime-time, and late-night programs. The questionnaires of the Real World | TV World were administered for 2-week in February 2004 to freshman of an Israeli public college. There were 591 respondents from the age range between 19 to 28 years-old with 64% females and 82% being Jewish. The results of these questionnaires brought five television viewer-group classifications to light, which are *distorted no cultivation*, *simple no cultivation*, *simple cultivation*, *double distortion*, and *overcultivation*. Participants were classified according to their television viewership, where *distorted no cultivation* are the lightest viewers and *overcultivation* are the heaviest viewers. The researchers found indications of a nonrandom relationship between TV-world estimates and real-world estimates but most of the participants did not estimate television correctly. Positive correlations between a viewer's characteristics and viewership classification were found, where the heaviest television viewers are *overcultivation* and the lightest television viewers were *distorted no cultivation*. Television-World Estimates, Real-World Estimates, and Television Viewing: A New Scheme for Cultivation [14] analyzed the level of cultivation television had upon its audience which is applicable to A Grasp of Reality Television, because it presents a clear illustration of cultivated television viewers. The levels of captivity are always important when analyzing the media's influence upon its audience. A Grasp of Reality Television surveys the social, moral, and ethical affects reality television programming may have upon its viewership. Hetsroni & Tukachinsky [14] provides a great distinction between the levels of cultivation through a measurement system, which is very useful when supplying an upshot of behavioral changes due to media consumption.

3. CULTIVATION THEORY

A Grasp of Reality Television is designed to gain insight and distinguish an audience's worldview of reality television programming. This quantitative study was developed to reflect one's emotions, as it pertains to scaling their social standards of reality broadcast television. It inquires one's perception, along with the effects of media exposure over a long period of time, which has the ability to influence one's attitude and behavior according to the cultivation theory. Vinney [15] explained, the "Cultivation theory proposes that repeated exposure to media over time influences perceptions of social reality". This theoretical framework foretells the long-term effects of media will result in one's social portrayal of society, their community or family. It explains that media viewership over time will influence and shape one's worldview through continuous observation. The messages transmitted through television content are usually discerned according to one's choice of program genre, which will enhance an individuals' view of social reality as time amends. Therefore, the cultivation theory will assist in understanding the social influenced realities that television programming has upon its audience through the *A Grasp of Reality Television* project.

4. METHODOLOGY

Reality television has seemingly evolved and became a popular format of television programming over the last 10 - 15 years. People enjoy watching non-fictional content, which enables this form of content to broaden its horizons into live television and other popular formats. Great thought was given regarding reality television programming and its audience, where embedded realism will be the cause to one's perspective of content reviewed. To find one's influence of television content, a quantitative assessment through Survey Monkey was launched on Wednesday, April 6, 2020. *A Grasp of Reality Television* had 39 constructs, where 17 were on a 7-point Likert scale, seven yes or no, six select all that applies, four multi-choice, and five open-ended questions. It was posted and shared in Facebook Groups, Facebook Messenger, and through email invitations for anyone's opinion to participate in this investigation. The survey elapsed for 15 days and concluded on April 22, 2020, with 66 random respondents for a factual evaluation through a simple regression analysis. This linear approach was conducted to scale the research hypothesis, whereas a simple regression and a compare mean analysis were acquired for the acceptance or rejection of the research question.

4.1 Research Hypothesis

This research inquest gleaned from the increase in reality television shows and the expansion of motion picture networks to find an audience attentiveness to this particular television programming genre. Therefore, the development of the research questions for *A Grasp of Reality Television* evolved from the exploration of the impact television content has upon its viewership. The first research hypothesis goes as follows. H1: The more hours that people watch reality television programs each week, the more they will learn from the reality television stars.

The second research hypothesis, H2: The more hours that people learn from reality stars, the more they will follow these stars.

4.2 Research Question

Whether if one is attempting to learn or follow, it takes a communicative method used to embrace those active skills. The Bristlecone Pine is native to specific regions in the United States in three species. These pine trees are able to grow in harsh weather and bad soil, which is manifested through their bark. Similar to communication, the exchange of information is dispensed to learn with an emerging medium and follow as technology continuously advances. Pertaining to this scholarship on reality television programming, the only research question goes as follow, R1: Are there any differences between men and women regarding the nine reasons they give for watching reality television programs?

5. RESULTS

A Grasp of Reality Television was executed to find one's engrossment and effects of reality television. With the guidance of my beloved professor, the honorable Dr. William Brown, the questions within the survey were assembled regarding a learning purpose as LEARN and FOLLOW to examine reality television leadership. LEARN consists of Q1, Q2, Q4, Q5, Q11, Q14 and Q15 to find the influence of reality television upon its audience, while FOLLOW surveys the population to discover if they're supporting reality television stars. The questions for FOLLOW comprise of Q3, Q6, Q7, Q8, Q9, Q12, and Q13. These questions were all tested through a simple regression analysis to observe factual results of an audience's perception.

5.1 Learn

An F-test determines the overall significance of variables in a simple regression analysis. This model will provide an F-score as a suggestion for a good or bad fit in an analysis. A perfect F-score is the value of 1, whereas a zero will indicate a negative effect, but values above 1 provide a good determination. Understanding t-Tests: t-values and t-distributions [16] unscrambled, "A t-value of 0 indicates that the sample results exactly equal the null hypothesis. As the difference between the sample data and the null hypothesis increases, the absolute value of the t-value increases." In a simple regression analysis, a t-test is used to conduct hypothesis test in the regression coefficients. A regression coefficient displays the estimates of unknown population measures and the functional relationships between variables. In the LEARN simple regression, the F-score was 2.095 which indicates a positive effect of reality television's audience learning from their programming.

As shown in the LEARN results of the t-test, there is a very strong, negative correlation (-2.720) regarding television as the participants' favorite source of media. It was found that people don't follow reality television shows on social media (-1.378) and do not purchase similar fashion the characters wear on reality television (-1.231). The t-test illustrates the value of .202 when scaling reality television's reflection of situations, one may encounter. However, there is very little difference in purchasing music perceived on reality television (.819) but a positive effect on subscribing to television streaming services (1.515). Overall, the simple regression analysis does not support *H1: The more hours that people watch reality television programs each week, the more they will learn from the reality television stars*, because the sampled population do not learn any social values from reality television.

5.2 Follow

In the case of FOLLOW, the F-value illustrated the measurement of 1.420. If the F-value scaled 0 or below 0, it would provide a negative effect whereas 1 is perfect. The current scale of 1.420 provides a slight above average effectiveness that reality television's audience will follow their stars according to *H2*. On the

other hand, the t-value of the t-test summarizes a negative correlation pertaining to the following of reality television for future tourist | vacation ideas (-2.657), presenting how to greet others (-1.549), and the manner of how reality stars dress (-.610). The results also found a near null hypothesis from the measurements of picking sides during arguments or fights (.500), gaining great conversation ideas (.643), and the perception of announced upcoming local events (.643) on-air. Furthermore, there was a decent t-value coefficient associated with Q12 *Reality television shows me how I should treat other people* amounting to 1.384. It illustrates a positive correlation, and the simple regression analysis supports, H2: *The more hours that people learn from reality stars, the more they will follow these stars.*

6. DISCUSSION

The execution of A Grasp of Reality Television was to unearth the fascination of reality television programming. Reality television is an unscripted television program genre used to illustrate real-life situations and events. This style of television program emerged in the 1940s as an entertainment prank show called, Candid Camera. Candid Camera evolved from the radio show Candid Microphone; when listeners would tune into the show as it broadcasted entertaining jokes, pranks, and situations that Americans found amusing. As this style of television programming became popular in the 1990s, reality shows like *Cops* and *the Real World* gained attention due to its format of real-life content for television audiences. *Survivor*, *American Idol*, *America's Funniest Home Videos*, and *The Bachelor* lead this television programming genre into the new millennium, when the world began to love this format. Today, networks provide their audiences with recently recorded or live television content through broadcast television, streaming services, and on social media platforms.

Upon further investigation, a *simple regression* and *compare means analysis* was conducted to find the difference between the male and female perceptions of reality television. This study sort to explore the social attributes within reality television content that may influence an audience's disposition through: *Characters, Themes, Drama, Fashion, Music, Language used, Swagger (Personality) of Characters, The Characters' personal issues, and Characters' (re)action*. A *compare means analysis* was applied to the responses of A Grasp of Reality Television to compare gender results. Overall, there were 65 approved respondents that participated in A Grasp of Reality Television where 23 were male and the other 42 being female respondents.

7. CONCLUSION

Both genders seemed to illustrate mutual feeling regarding the social aspects of reality television. The *compare means analysis* provided no linkage for *Characters, Themes, Drama, Fashion, Swagger (Personality) of Characters, The Characters' personal issues, and Characters' (re)action*; while differing traits such as *Music* and *Language* attracted their viewership to reality television programming. Moreover, a *simple regression analysis* was applied to the same

social characteristics of reality television where two qualities exhibited positive correlations, for *The Characters' personal issues* (1.172) and *Fashion* (2.250). *Drama, Music, Language used, and Swagger (Personality) of Characters* revealed negative effects, while *Characters* and *Themes* provided a null hypothesis. Therefore, the positive effects of *The Characters' personal issues* and *Fashion* in the *compare means analysis* supplied insight on each genders' reason. A very strong female response manifested to two attributes that attract them to reality television programming. *The Characters' personal issues* scaled the mean of 3.70 for males, whereas females averaged 4.34. Inversely, the attribute of *Fashion* measured 3.35 for males while females scaled 4.37.

Two out of nine reasons men and women are attracted to watching reality television are due to the reality stars' personal issues and fashion. These are the two primary characteristics that attract an audience to a reality television program. Therefore, there is no difference between men and women's perception of reality television, but the attributes of the show's content are a primary factor. In the world of entertainment, presence is the key to success because the most eye-catching content will bring curiosity to an individual upon perception owning that the attributes of content will make an audience attentive to its works. The world revolves around communication; however, the Pinus Longaeva is an extremely rare species with a monoicous autoicous reproductive system in each plant. The National Wildlife Federation [17] implied, "Pines are monoecious, meaning each tree has both male and female pine cones. The male cones produce pollen and the female cones produce ovules which, when fertilized with pollen, become seeds. Pollination occurs by wind. Bristlecone pines can produce seeds for thousands of years, but they produce fewer as they age." Overall, bristlecone pines are medium-size trees that live to be 2,480 – 7,000 years-old. Once seeded, these agricultural mediums are rooted "forever" which will seem timeless to mankind. Equivalent to every bristlecone pine established, media will progress with technology and culture as humanity continues to understand ethics, folklore, and mystical principles. Reality television shows tend to reflect existing situations through a visual medium that typical humans may encounter within their lifespan. Unpublished scripts, studio achieves, and special collections are quality content stored to last eternally once recorded.

8. LIMITATIONS AND FUTURE RESEARCH

The primary limitation of this study was very little room for negative feedback and will need to provide this function in future studies. Also, more time will be suggested to acquire exposure for a wide variety of responses. A Grasp of Reality Television will provide feedback on an audience member's interest whether if the reality television program is current or not.

COMPETING INTERESTS

Author has declared that no competing interests exist.

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Biography of author(s)



Yerodin Carrington

School of Communication and the Arts, Regent University, Virginia Beach, VA, USA.

He is a Flatbush native that had been studying media since high school, while working in the experiential marketing field. He is from a West Indian family of Bajan and Guyanese descent in the lifespan of Generation X | Millennial demographic cohort. He is a very cultured Aries entailing a creative athletic introvert disposition. As of this publishing, he is concluding the data collection for *Slang: A Lifestyle Trend Communication Accommodation for Small Business* and will graduate Regent University's Ph.D in Communication program soon. *Slang: A Lifestyle Trend* explores how people in the business community of New York City strategically communicate, through slang as a means of adapting to the various lifestyles of their cultural environment in order, to prosper their business. This study will inspect the communicative use of slang, along with the emergence of various popular creoles, dialects, and language systems. *A Grasp of Reality Television* is the tenth peer-reviewed publication of the Lifestyle Trends exploration and will serve as groundwork for future research on the social and moral influence of Reality Television programming.

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In Many Voices Art Speaks: Narrating History in the Mirror of Its Own History

Graves, Nelson P. ^{a*}

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ABSTRACT

Grounding the account of Dak'Art on Exhibitions that showcased emergent African and Other non-western art productions, processes and styles, this article avers a history. Instrumental to impacting visibility for modern and contemporary African art in the international arena and the comprehensive contexts of African artistic modernity in the 20th century, these shows are grounds for feasible links of African history and art history. In the creation of storylines, fairs in the past did not only function as locations of display but conveyor-belts of repeats, reincarnations and recalibrations characteristic of African art and its histories in perpetual flux (Belting 2009:54). Dak'Art 2022 narrates the deft celebration of diversity, liberty and freedom of expression. This essay takes the works of three (3) artists to reflect art that speaks in many voices' in African art and its history.

Indeed, Dak'Art 2022 constructs narratives of art modernism, modernity and contemporaneity that significantly make exhibitions active means in those narratives.

Keywords: Modernity; contemporaneity; repeats, reincarnations and recalibrations; perpetual flux.

1. INTRODUCTION

Dak'Art (1990) *Biennale des Lettres*, Dakar; was dedicated to Senegalese president Leopold Senghor (1960-1980). Staged as a literary festival made-up of four panels: African languages, cultural production, African aesthetics, and Africa and its Diaspora Affairs. It also included music, theater, dance and an art exhibition. *Dak'Art* was geared to present an Africa-centered vision of international contemporary art by concentrating on artists with ties to Africa. This was also an occasion to celebrate the thirtieth anniversary of the *Premier Festival Mondial des Arts Negres*. Senghor created the unwavering *fiesta* in April 1966 to

^a Department of Fine and Applied Arts, Ignatius Ajuru University of Education Rumuolumeni, Port Harcourt, Nigeria.

*Corresponding author: E-mail: nelson.graves@iaue.edu.ng, pelgraves@gmail.com;

revel the demise of colonialism in Africa, and to showcase a pan- African rebirth that went beyond nationalist structures.

An exhibition titled *Tendances et Confrontations*, was organized as a crucial component of the 1966 festival. That exhibition would later be viewed as the forerunner of *Dak'Art* biennials, and other major exhibitions of modern and contemporary African art that have proliferated in decades. Distinctive among these are: *Africa Explores*, Museum of African Art, New York (1991); *Seven Stories about Modern Art in Africa*, the Whitechapel gallery, London (1995); *The Short Century* (Museum Villa Stuck, Munich, (2001); Martin-Gropius-Bau, Berlin (2001); Museum of Contemporary Art, Chicago, (2001); P.S.1 New York (2002); and *Africa Remix* (Museum Kunst Palast, Du'sseldorf (2004); Hayward Gallery, London (2005); Centre Georges Pompidou (2005); Mori Art Museum 2006); Johannesburg Art Gallery (2007).

These shows created significant visibility for modern and contemporary African art in the international arena. They articulated wide-ranging contexts of African artistic modernity in the 20th century, employing frameworks that put exhibitions as epistemological grounds for engaging the intersection of African history and art history. Hans Belting, empathising on the role of museum exhibitions in the creation of art historical narratives, says that museum displays in the past did not only serve as shows but were active agents "in narrating history in the mirror of its own history" [1]. Following that train of thought, this paper puts exhibitions as sites of knowledge production that construct narratives of art modernism and the consciousness of modernity, but more importantly active means in those narratives.

Presenting a convivial platform of African artistic modernism in the 20th century these shows maintained expositions as epistemological grounds for congenial links of African history and art history. As art chronological storylines, however, Exhibitions in the past did not only serve as sites of display but were active agents in telling stories that reflected the times and spaces of peoples' emergent visual histories.

Tendances et Confrontations was the most important exhibition of modern art in Africa in the 1960s. It displayed works of leading African modernists and Black artists from Haiti, Brazil, Canada, United States and Trinidad and Tobago. The exhibition, under the patronages of the First World Festival of Negro Arts, enabled the standing of Dakar as an international cultural center of modern art in Africa. Building on the success of that Show, Senghor's government in the 70s started the series '*Masters of Modern Art*'. The sequence brought the leading lights of the international modernist movement, including Pablo Picasso.

The emergence of *Dak'Art* as the first biennial in Africa, in the 1990s, re-shaped Africa's engagement with the international art world. It catalysed changes in artistic identity, proficiency, and mobility by African artists everywhere, who began to construct new forms of social engagement and aesthetic production. *Dak'Art* has strengthened Dakar's reputation as the venue for a continual

mobilisation of a nascent contemporary African art world. Although budgetary limitations have distressed support for the arts in Africa, *Dak'Art*, now in its 14th edition, is funded solely by the government of Senegal. In exhibitions artists and cultural producers from the continent and its diaspora converge in Dakar for the fiesta.

Beyond *Tendances et Confrontations* (1966), *Africa Explores* (1991); and even *Africa Remix* (2007), a modernist era representing key junctures put the more contemporary with its insistent *transvanguardisation*, stylistic and conceptual complexities, origins and intellectual paths in perspective.

This paper focuses on (I) a discourse of *Dak'Art* 2022, its intellectual groundings, practice and processes; art and art history as an elongation of the discourses initiated by key artists of *Dak'Art* 2016: Ehikhamenor (Nigeria) and Limoud (Egypt); and (II) a hermeneutic discourse of three (3) participating visual artists' artworks to demonstrate the inflection of the new regime of images and imageries that state the spirit of the age.

2022's biennale (postponed from 2020 due to the pandemic) is titled "*I Ndaffa*", a *Serer* expression, insinuates "*Out of the Fire*"; alluding to a blacksmith's forge, where material is transformed and meanings are made. Dakar itself is metaphorically its cauldron, with sprawling shows and events known as "*Le OFF*". That expanse reaches the outskirts and secondary towns.

This intellectual sparkle, reflects the sense of myriad projects hatched and advanced with a pan Africanist/global South orientation energy that resonates beyond its main curated events. Most regulars come for the *OFF*. The lead curated show, is held in a former courthouse now maintained in an evocative state of decay. *OFF* spans a display of ground-breaking conceptual projects that echo the ethos and regime of the epoch.

Reflecting the millennium and man's being-in-the-world is symbolised in the artworks as icons that tell of that time and space. Space permits understanding of how things and events relate to one another. The concept of time plays a crucial role in that analogy. Exhibitions are readings of the sequence of arty things. The celebration of happenings defines time. Hence, defining time relative to happenings, shows appear as benchmarks. Space translates to a void when devoid of occasions that define time (Frank Ugiomoh, 2022:8). Space as an accessory to things locates images forged in time. Consciousness of time, sequestering in what humans do, is man's prerogative. Such awareness undergirds the expectations in this exhibition. Artists' creations translate as cultural codes that define time within the limitlessness of space in Lines, shapes and forms.

"*In a bloom of one thousand flowers*", *Dak'Art* 2022 artists in a fever of post-independence express in their art the ethos of freedom and in personal expressions reflect spontaneous emotions and sensibilities that echoed the remnant of self. Art aggregates to the remnants of an artist's encounter with the

sensible world of sight, touch, and feeling (Ben Shahn, 1957). The effect was romanticism undergirding personal self-interests, unpacked narcissisms inflecting a withdrawal to interiority, subjectivism and the interrogation of self. In celebrations of diversity the artists presented ways of seeing their art worlds. In adroit narratives and engaging new materials: the renewables and the ready-mades, artists broke away from the One Story/ One Narrative and totalisation of knowledge.

Indeed, with a nose in the air for the spirit of the dawn, artists foisted their own discourses. Hence, in unique feats of shapes and forms; and visual metaphors crystallise the accumulation of human actions symbolically arrested and stored as cultural codes that the artworks recite. This is the demand that this study as “*history of things*” represents.

The visual artist plays diverse roles as a visible member of community, within its social and cultural space. Artists generate metaphors, as much as they make up the everchanging identity of themselves and society. Artists’ memories are dependable retrievers, crystallised as Images and imageries driven on as visual information for all to see and read.

2. GLEANING THE FOUNDINGS OF ARTISTIC SUBSTANCE

Disaggregation of the colonial world was initiated at independence and self-rule in the colonies; but the intellectual leadership of their world remained in the hands of the former masters. However, the collapse of the Enlightenment paradigm forced emancipation and a revelation of truth: the Black contribution to the dynamism of the intellectual new world order was a *sine qua non* to the future. It is on this threshold that the philosophical posture *Negritude* rebounds. Engagement with literary paradigms, specifically Texts that charge black resistance, such as the philosophy of *Negritude*, with inspiration from Philosophy and Poetry, particularly Jean-Paul Sartre’s ground-breaking *Anthology of African and West Indian Poetry*, edited by Leopold Sedar-Senghor *Anthologie de la nouvelle poesie negre et Malagache de langue francias* (1948); and Aime Cesaire’s *Poetry and Knowledge*; extensive in anti-Cartesian knowledge that inspired the cultural roles of poetic imagination. It is, therefore, necessary to briefly discuss Sartre’s “aesthetic historicism” and its response to the Enlightenment paradigm that informed the *natural synthesis* 1960s regarding the place of imagination, poetry and myth-making to bear on a conversation on the inflection of Cesairean poetry and Sartre’s *Black Orpheus* (1967). Indeed, *negritude* key to black consciousness, points to its entrenching of poetry and myth in the creation of awareness, culture and community.

Sartre like the Cartesians thinkers, understanding of earlier societies, recognised a study of language and myth were indispensable, while emphasising the role of imagination and mythopoeic creation in the development of history. That vision is appropriately called “aesthetic historicism”. A.T. Grant (2018) claims that such a man-made method of historical criticism presents a history that connects mind’s eye, metaphor and myth to the creation of the gods by the poet. Like the

anthropologists and psychologists that emerged in the 20th century, the unconscious communicates the unknown by way of symbols. These symbols purchase a social function. Living symbols compel unconscious participation and bestow a life-enhancing effect. Symbols of this latter kind, woven into mythic structures shape culture. Myth is the ruling element of the individual and society; worked over and explicated by awareness and group processes. Myths, poetry, and art are the dynamics for understanding the spirit of a culture in a given age. Hence, in the search for truth, it is authoritative to begin with imagination. This is the search for and the figural significations whereby they are epitomized in iconic transformations in history”.

3. THE TEXTS AND POETRY

Let's explore how the foregoing notions of poetry and myth as agency are insightful to poetry's *negritude* accomplishment in the task of imaginatively reconstituting the identity, culture and history of people despite geography and colonial domination. I hope to show that poetry fits the model of a myth-making poetic. Hence, the visual artist in attempting to “reinvent” himself/ herself engages the force of lyrical language akin to the manner of the myth-making power of the *negritude* poets, who actively evoke and elevate black identity. This effectively undermines the domination of the colonialist *natural-synthesis* dicta.

However, the humanistic study of Language and its undercurrents of poetry coupled with poetic imagination borne out of profound lyrical language deepens the nature of being and gives the study of man and nature a fuller discursive frame.

Cesaire claimed that “at the heart of poetic knowledge” lies a mobilisation of cosmic and humanistic forces. This governs the poem in the entirety of experiences that it unknots. Further claiming that myth binds us to the source of being; the mythopoeic imagination connects us to nature, ancestry and history. Cesaire points out that the unconscious which all poetry appeals to is the receptacle of the kinship that connects man to nature. Poets have long known that life cannot proceed with-out symbols and myth.

Great poetry, like Sedar-Senghor's, *Anthology of the New Black and Malagasy Poetry* (1985) and its Introductory essay *Orphee Noir* culled from Jean-Paul Sartre's *What is Literature and Other Essays* (1988); and the Poetry of Aime Cesaire create a living counter-myth from the insights, sentiments, thoughts and visions of black poets. Patrick Hutton (1972) reminds us that it is not man's existential involvement with the physical world that is crucial for the way man fashions his own nature. Instead, Hutton insists that the process of creation is entirely the product of imagination. Indeed, imaginative creation is the means by which man's consciousness of the world unfolds. Reminiscent of the Negro Renaissance poet Langston Hughes' *A Dream Differed*, the black artists' dream of a reawakening does not die, instead explodes in ground-breaking spectacles. These feverish reincarnation are imploded in Foucaultian feats “*resumptions*,

disappearances, and repetitions" (Michel Foucault, 1987). These are captured and metamorphosed in spite of their evanescent memorials in symbols.

4. HOW DID THE ARTISTS DO IT

The artist in Sartrean language is likened, thusly:

"Orpheus going to claim Eurydice from Plato....it is by letting himself fall in trance, by rolling on the ground like a possessed man tormented by himself, by singing his own anger, by exhibiting his wounds, his life torn short, by becoming most lyrical, that the black poet is most certain of creating a great collective poetry" (Jean-Paul Sartre, 1967).

In dream-like fashion, the artist's decent into himself dares like Sartre's *"Orpheus to claim Eurydice from Pluto"*; transposes the pictorial elements. For example, the artist Abdoulaye Konate engaging Bazin fabrics simulates the *"weave and weft processes"* of Kente making and its design elements onto his artworks by becoming lyrical in thoughts and imaginative creation, the consciousness of his world unfolds. In rejection of rationalist *"natural synthesis"*, but in espousal of the mythopoeic imagination Konate plunges deep into his true world of *"dream and childhood innocence"*, connecting to nature, culture, ancestry and history. True to the Sankofa dicta, a resort to *"the aesthetic principles and values of the past"*, as a groundswell for understanding the intuitions of modern expression (Kofi Antubam, 1963; [2]; Leopold Senghor, 1963); Konate tapped into the *"collective consciousness"* (Carl Jung, 1927) to recast cultural memories engaging the strategies and media of modernism. Thusly, enacting a personalised discursive space for the narrating of postcolonial production that shocked the world, Abdoulaye made Africa's contribution to *"universal civilization"* (Leopold Senghor, 2010).

Konate's art offers nuanced commencements in surfeits of fleeting memorials that set a razor-cutting *pictorial turn*.

Challenging the neocolonial power games, *No to Terrorism* and *Death Sentence* (Figs. 1 & 2) unveil and devastate the traditional western compartmentalisation system of signs. In fact, the artworks discuss African artistry as the overarching mechanism of change that affects a de-centering from the erstwhile *"natural synthesis"* cognomen. In *reale politique*, these position-takings framed in artistry; symbolically recast the Sartrean and Foucaultian metaphor of power through the opposition *invisible/ visible* in political assertiveness. These images inflect on Black arts alterity by simply *"unpacking"* coloniality. In fact, these artworks replete the framing of the enunciations of visions of consciousness recited in international Shows like *Magiciene de la Terre* (1989) and *Africa Remix* (2007).

5. HISTORICAL AND GEO-POLITICAL CONTEXTS

Articulated in the Texts *Revue Noire* and *NKA* (henceforth, *RN & N*) Konate's oeuvre confirmed the collapse of the *"Dakario"* paradigm. Achille Mbembe [3] intuits that in seminal dialogues of cultural identity in the African art world; the

framing of the African body, urban sites and the dynamics between African aesthetics and the Western outlook, *RN & N* while aiming at the widest possible international art world and its media affected the “tourist gaze”. In the same vein the simulacra’s of Kwame Nkrumah’s *Sankofa* ideological *cultural turn* (1965) with its idiosyncratic notions of consciousness in self-independence, project the plurality of the personality of the artist.

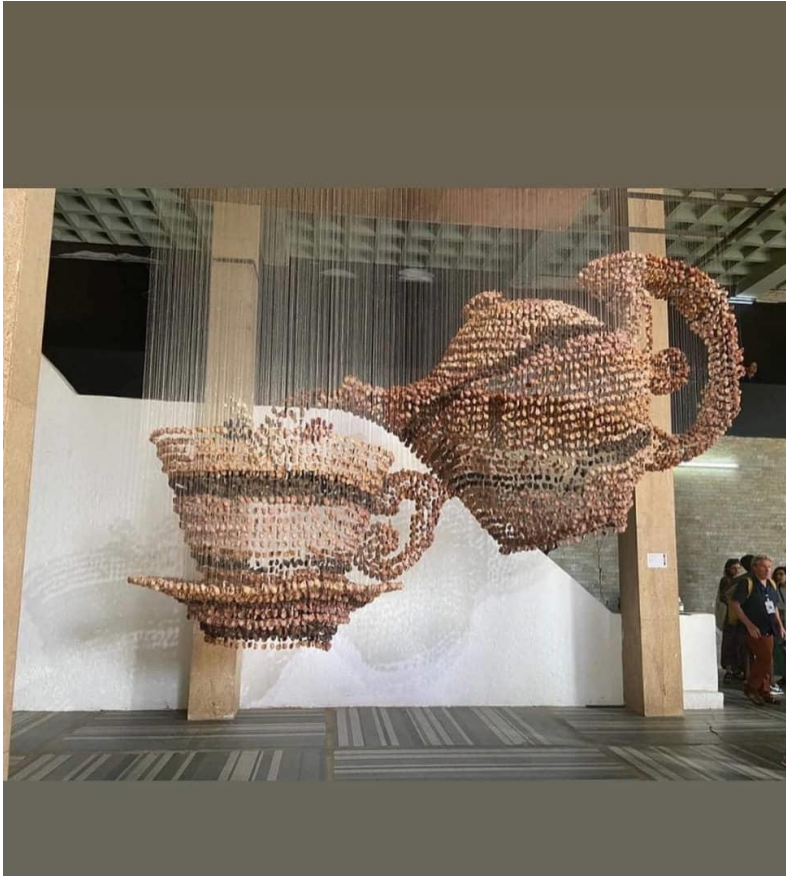


Fig. 1. CUP and TEA Cup, Ngozi-Omeje Ezema, Installation (fired clay nuggets and threads),

© Ezema Artist Foundations, 2022.

Abdoulaye’s expressions force to the notice Simon Njami’s distinctions between Africa and Africans, between identity and nationality; between expression and politics (2016). Hence, by dint of artistic intuition and “*the critical light shed by anthropology on cultural relativity and intercultural relationships*” (Annie Cohen Solal, 2018), the *Magicienne de la Terre* Show (1989) heuristically legitimised

and synchronically time-honored the direction of the *oeuvre* of artists and the discourses of art. It is instructive to allude to the new shuffled geo-political order of the time that permitted the exchanges and interactions with other territories, which until then had been impossible.

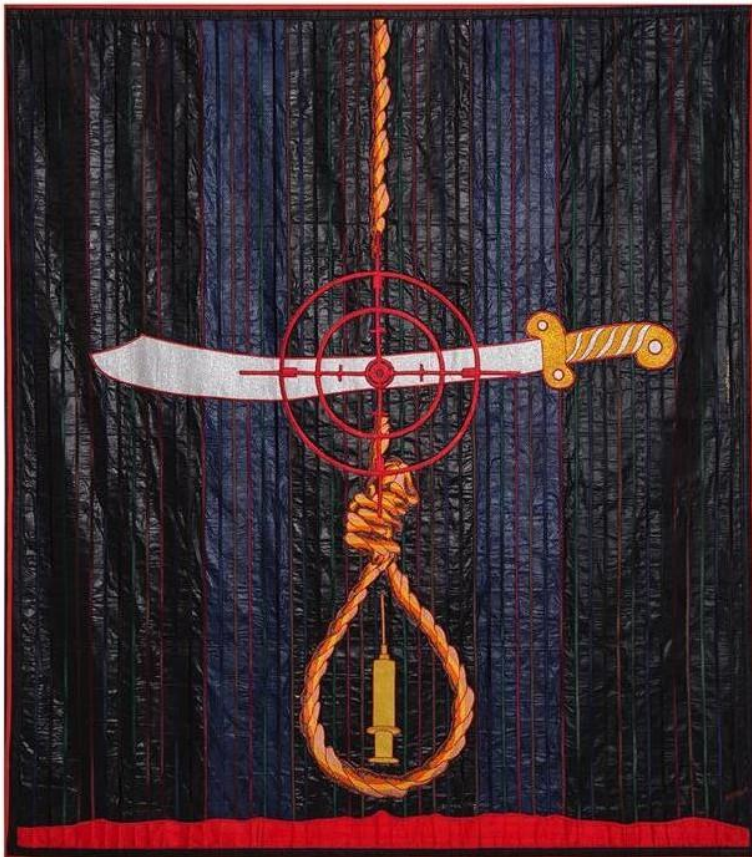


**Fig. 2. *No to Death Sentence*, Abdoulaye Konate, Installation
(machine-sewn rectangular synthetic templates) 590cm x
312cm,**

© Artist estate, 2016

Parting ways with the French academy and set traditions of exhibition-making, instead inserting storylines rooted in idiosyncrasies of artistic slants, distinctive *oeuvres* and contexts; histories and styles emerged. Hence, with perspectives that recognised the former colonial places' sovereignty, and the critical lenses of academe's leading lights like Jean-Paul Sartre and a host of others, who

debunked western arrogance; the West made gestures supportive of art and artistic styles from the emergent world of Africa and Oceania.

Well-travelled artists, therefore, became the meteors of the new art world canvassed by *RN* and *N*. Crucial to the role of providers of essential changes and of transformations heralded by exhibitions and the Texts that they recited, there was the urgency to take stock of the complex phenomena represented by *transvanguardism*. Konate should be perceived as a qualified individual straddling the hypothesised new tracks of artistic globalisation initiated by *RN* & *N*, all hemmed on the coat-tails of key European sponsored Shows of the time: *Seven Stories about Africa* (1969), *Magiciens de la Terre* (1989) and *Africa-Remix* (2007) offer a short-term reaping of that artistic substance.

Resoluteness in salvaging what society creates is the artist's sterling quality. Efficiently acting on short-term memory artists offer society labyrinths derived from external stimuli, either iconic or semantic; engaging general information fabricated over years of storing and sorting different stimuli and their value-effects.

Dak'Art 2016 and the Pale of history" [4], maintained that the unravelling from the *Negritude* foundations of *Dakarois* modernist ideology and universalistic hypothesis, artworks by Ehikhamenor and Limoud echoed commentaries on an emergent *pictorial turn*. Indeed, in the re-calibrations of imageries, the diverse paintings of Ehikhamenor declaim the universalist dicta of *Dakarois* negritude, inflecting the outlining of *RN* & *N* as the intellectual foundations that inspired the 1960's paradigm shift.

With conceptual picture making tooling mechanisms and the story-telling traditions of Nigeria, Ehikhamenor affected a cutting-edge vista in imageries and language reminiscent of. *RN* & *N*; Limoud's artworks in *sync* echo poetics of the three dimensional cardboard style of the Congolese, Body Isek Kingelez, and the "fun cities" of Peter Fischli & David Weiss. Simulating the catastrophe and devastation of the Syrian crisis as metaphor for the character of the troubled times, Limoud adapted that sensitivity to direct a history [4].

2022 artists deft on a *Trans avant-gardist* trail, made visible confirmations of that reality. Nestling a biography the artworks of three (3) participating visual artists follow to demonstrate the inflection of a new regime of images and imageries reflecting the epistemology. With heroic verve and the ludic playfulness of art, these artists engage commonplace materials: the recycled, and factory ready-mades as art materials and tools to bear witness to the joy, anxiety and worry in our reality of independence and freedom. In this presence they cause a reflection upon the relationship between life and death; between tradition and the reality of a postindustrial age.

The sculpture Obinnah Makatah employed factory crafted plastic fillets to convey radical and subversive themes in a socially concerned narrative. In an increasingly fragile, polarised world, Obinnah engaged a nuanced discourse of

the ever tense relationship between the ecosystem and man's use and abuse of it. Daringly he ventures to discourse the darker, lesser reported history of development and international Humanitarian Aid in a ludic subversive protest narrative. In folkloric gestures, Ngozi- Omeje Ezema grounds her discourses on vernacular anecdotal slants, in conceptual visuals alloyed in metaphors to inflect the virtues of hard work and perseverance as sterling virtues for artistic development. Abdoulaye Konate Dadaistically created artworks that state the postindustrial synthetic machine made as statements of the alternative for the now!

Preceding the details of this essay, it is important to situate the biographies of Konate, emphasising the parochialism of his education and background; Ezema's and Makata's liberal artistic exposure to the Canon.

George Kubler [5] notes that artists' lives are the knitting mechanisms that hold together traditional and progressive art practices, while reflecting contemporaneity. The biographies of these artists, offer a provisional gleaning of their artistic substance. These masters are qualified individuals bestriding the new tracks of development emanating from the *Negritude* canon inspired by RN & N and Principal European sponsored exhibitions of the time, for example, *the Seven Stories about Africa*. I, therefore, claim that if the biography of artists is sufficient provisional means of gleaning the groundings of artistic substance; then their artistry reflects conscious masterpieces that ingrain symbolic codes in narratives, metaphors, storytelling mechanisms and vestigial content. These artworks reflect departures that collapsed the *Dakarois* ideology and the dissolution of its foundations.

6. ABDOULAYE KONATE

Graduate of Mali National Art Institute, Bamako; and Plastic Arts School, Havana, Cuba. Steeped in the artistic traditions of the Sahel, Konate's *oeuvre* is the textiles of Africa. He eclectically simulates their ontologies, represents stories of Africa in his designs, and utilises the autography of local cultures to undergird contemporaneity. Konate's art immortalises oral history while showcasing 'social engagements and concerns': war, immigration, abuse of power, terrorism *etcetera*.

Obinnah Makatah and Ngozi-Omeje Ezema are graduates of the Department of Fine & Applied Arts, University of Nigeria, Nsukka, majoring in sculpture under the tutelage of EL Anatsui. Fascinated by EL's liberal and informal teaching style; and emphasis on the exploration of heterogeneous and indigenous locally sourced art materials and processes of art making, both artists imbibed the master's way. In spite of residencies overseas and Shows to their credits, Obi survived many lean years of painting practice in studio to "put bread on the table"; while Ngozi remained at home honing the traditions of the crafts of sculpture and pottery and needlework.

7. MANY VOICES, ART SPEAKS

Beyond the pale of contemporary African art and its validation by western standards via galleries, collectors and auction houses, whose attention oils stars and apports values; 2022's artists deftly speak in distinctively independent voices. With a nose in the air for the epistemic pool of *R N* and *N dicta*; and the overarching political consciousness of the afrocentricism framed in the pan Africanist stances of leading independent African countries like Kwame Nkrumah's Ghana.

In spite of the turn of the century intellectual movements, specifically Satreane and Heideggerian existentialism; leaps in Psychology and Psychiatry, It is informative to recognise the impact of 20th century intellectual sparkles culled from ethnographic research in Francophone West Africa that grounded exposés in Phenomenology. Besides the 20th century witnessed the fashionableness of "recycled materials and the recourse to materials from heterogeneous sources".

African artistry simply reflected these trends. In simulacra's of the Kwame Nkrumah [2] ideological *cultural turn and the fever of independence*, reflecting ways of being African in singular expressions that affect differences between Africa and Africans, between identity and nationality; between expression and politics [6]; (EL Hadji Ndiaye,2022).

In fact, African artists wondered aloud "where we are today, hence what is the discursive binge that enflames our consciousness? What art to expect in this spirited consciousness is the anxiety and expectation of the astounding world art viewers?

African artists keen on reflecting the ethos like the chameleon in *simulacra* of the new being-in-the-world ethos took on the mantra of the rebel *a la Zairians*, 1960s Nigeria. Konate, Makata and Ezema indulged "*Sankofa*", "*Go home and pick*".

Victor and Youseff; Abdoulaye, Obinnah and Ngozi made existential choices by grounding their discourses on assemblages of "*Forgotten Biography*" in recalibration of personal expressions; in language and imageries that inflect individual spiritual ties to ancestry and the reality of a cosmopolitan inflexion with a global world view. In fact, wresting all into a momentous symbol, thusly registering knowledge production, art and art history as groundings that intuit display but also active agents in "narrating history of the soul of African black folks".

Dak'Artists 2022 did not only "*go home to their pasts*", but dared an alchemy beyond "*natural synthesis*" to fuse other art worlds; histories of indigenous and multi-sited modernist experiences to forge new expressions and narratives. Reflecting the post *Dakarois* ethos, the nascent images and imageries speak volumes in modernist artistry that reimage and redefine the cosmopolitanism and global contemporary art scene. Little wonder, therefore, with the "many voices"

cursing stream-like from 2016 to *Dak'Art* 2022; there is an overriding maneuver between the ahistorical, traditional and the postcolonial “contemporary” in the vibes of these images.

Konate, Makata, and Ezema are artists trained in the canon and the abstract tradition. They also sourced local materials for their entire works in simulacra's of the African tradition of using recycled objects delivering their artworks brilliantly. A leading Africanist and art historian Elizabeth Harney [7] intuits “*they have so combined African and modernist ideas to create artworks that give even the western aesthete that sense of the sublime that we're always talking about when we're looking at big abstract art.*”

8. PRESENCE CONSCIOUSNESS, THE WORDLESS SPECTACLE OF INTERPRETATION

8.1 Abdoulaye Konate (Mali, *Palias de Justice*)

Gangs of men (under the master's gaze) produced screens towering up to 6 meters high, fashioned from colors and patterns formatted on giant fabrics, machine sewn to create massive yardages: Fig. 1: '*Death Sentence*'; and Fig. 2: '*No to Religious Fanaticism*'. These installations resemble paintings when viewed from a distance. Made-up of hundreds of synthetic polygon pieces sewn from colorful bright fabrics called *Bazin*, native to West Africa. Konate employs Sahel specific colours and ready-made fabrics to stress themes of social concerns. He connects African symbolisms with western modernist graphic elements in colourful compositions akin to a symphony, the layering inflect sculptural tactility, but Tapirs-like create a playground for light and shadow. Rembrandt like, Konate simulates compositions to look like music scores.

One of the officially selected 59 artists of the Biennial, Konate exhibited under the title “*The Master / Le Maître*”. Abdoulaye's artworks were displayed under special flood lighting in the largest courtroom spaces, indeed, in the halls where trials were held in the 1950s to 1990s. Privileged, an artwork in the *Palias de Justice*'s ample courtroom spaces directed the appropriateness of the messages: '*Death Sentence*' on the wall of an old courtroom that beheld such trials.

Declaiming all mimetic representation, abstract motifs and symbols, water-mark like invokes absolute music. Only the weave-on shapes and colour repeats remain as a kind of visual music encrypted on polygonal gestalt repeats that secure the wholeness of the artwork, Konate addresses the viewers in this soft-touch tableau. *Dadaistically*, playfulness that only the initiates know, all in literalist gestures, in indefinite duration, and temporality of time both passing from Tawaric dirges. Without the trivia of modernist Pop Art, or even symbolic associations; *Sentence* is tethered to the traditional architecture and decorative tableau of the locale. It is apt to look at that ground of knowledge in the consciousness of Tawaric perception for the poetic ontology of this work. In synchronisations; crossing boundaries in spite of confluences of West African

traditions, *Tawaric* envelopes and shapes, and the Canon by way of pigments stir the artwork.

Simulating *Tawaric* lyrical poetics, Abdoulaye offers a prophylactic feat for the mega-immersion of his audience. In embedded imageries culled from *Tevaric* and Islamic cosmology in adaptive human play, *any one artwork* is expressive of that heartfelt polemic and its rhetoric's. Gigantic montage installations echoing atypical Sahel hollowed reliefs' commonplace on mud walls, are eddy memorialisations of that artistry.

Engaging the viewer's eyes is an encounter simulacra's of reading a book, watching a movie, or even hallucinating [8]. Affecting illusionary picture making techniques of post antiquity civil architecture paintings commonplace in Papal palaces but standard in Jesuit Baroque architecture [9], an illusionary immersion of the viewers, implodes. In fact, this technique of affective "*total immersion and illusion*" is ingenious of filmic landscape vistas.

Konate exploits creative artistry engaging synthetic materials to create alternative sceneries. The artworks are poetic reflections utilising materials full of aesthetic qualities. These are eddy response to Simon Njami's curatorial concept of a reincarnation grounded in the poem, *The City in the Blue Daylight*. The engagement of that metaphor compliments the use of the old courtroom as allegory of nostalgia. The suitability of the dream scenario as enabling instrumentality foregrounding Abdoulaye's installations is hinged on the total effect of the artwork on the viewers. That engineering of the artworks is the activation of the wheel of associations: cultural, everyday analogies, even personal memories.

Calling forth the sensory immediacy of conscious perception, a composite structure, absorption and immersion in this massive scene, forces a "mental landscape" making the viewers to engage a deployment of creative free association of the images in playful display in front of them. Hence, a taking-on of the assemblage piece by piece and as a whole read "symbolically" as metonymic parts of a story-line. The appropriation of dream as an analogy affirms how this assemblage of innumerable "art works" forces cultural and specific associations on the beholder. Abdoulaye makes the audience phantasy on the complex emotional interiority of the artwork. Reminiscences and reflections on the familiar past is the burden of the audience!

Expressing the Show kernelled on the general theme of reinvention *via* protean inventiveness, Abdoulaye echoes Limoud: "*An artist has to be a visionary. Someone who sees things without looking but senses their materiality*" (2016:). Utilising that metaphor, therefore, Konate makes critical statements on the state of the Sahel's every day. In '*Death Sentence*' (Fig. 1), however, *Le Maitre* in formalistic graphic marks incorporates silhouettes of commonplace symbols: the Hangman's noose, the Lethal Injection Syringe, the Sabre Sword of Justice and Equity; and the Plaques of state Sovereignty, Authority and Justice.

Bathed in Light, however, an immersive enforced gaze effect is heightened by the share audacity of repeats. While enunciating a decorative repertoire, Abdoulaye's artistry is distinctive for its metaphysical significance and portrayal of spectacle of depth in his own "global locality"; suffused in the disentanglement from the *Dakario* narrative, the artist engaged heterogeneous iconographies.

Konate's work forces environments in an all-over engulfment even the viewer(s) are swallowed up. Unlike commonplace art where the ethos of the work is located in itself, each artwork simulates a "situation" that virtually incorporates the viewers. The audience is not wandering into sacred site where art is usually contemplated like a museum; but an affective theatrical absorption where viewers encounter an experience [9]. Bathed in Fluorescent Lighting Konate's artworks are no collector's items. They initiate "gallery" all their own both temporal and ephemeral. They are site reliant.

Michael Fried (2012) informs that absorbing theatricality of art plays on the threshold of the Thespian space and its antics. Konate's artworks stand for: a play that takes on the audience, with stage ploys; imploding, absorbing and initiating vistas of experiences. *Sentence* exists only in relation to the viewers; depending on their presence to be an art form; ideally taking the audience to a place and time. With neither orthodox Frame nor pedestal, the artwork initiates the "entering" of the audiences' into a weird space. Hence, the viewer as a human body meets not painting, in the traditional sense, but art as object in a site specific space. In minimalistic stylisations, the viewer launches a relationship as he grasps the artwork from various station-points under the fall of florescent lighting and its spatial illusions. Absoulaye's art is an instrumentality for the "encounter experience".

Reflecting the ultra-self-conscious, creativity of the 1990's, Abdoulaye's entropic work is paradigmatic of the "dream scene" framed in absorption and physical immersion. The *Elan vital* in encounter is placed in the middle as a protagonist. Capable of triggering fantasies, individual memories and cultural associations" in the viewer's mind, this symbolically suffused dream scenario, embeds a model of comparison for our experiences of the work.

8.2 Obinnah Makatah (Nigeria, L'OFF)

Against the apartheid in the Dak'Art 22's arrangement, *Palais de Justice* and *L'OFF* Exhibition spaces, the Show's *piece de resistance* and protest *Medicine after Death* (Fig. 3A) a 9 meter high installation composed of machine crafted fiber-glass molds to represent a sinister theater of objects: bones, the human skeleton effigy; sub-machine gun stationed on a cartridge chain recharge carrier. This installation defies definition. With a title echoing a foreboding of disaster, the mystery of a first look is deepened. A critical re-look unravels the reality of the message in this assemblage. Steering emotions that bring the *literati* and everyday people to the reality of Africa, albeit the developing world, the viewer's come to terms not only of own mortality but the part own lives have to play in the larger theater of human history.

In pursuit of a socially committed discourse, Makatah employs *ready-mades*: medical syringes and synthetic human skeleton and bones to impel a critique of western hypocrisy in Aid/Humanitarian relief and the contradictions of armament supply to nations at war. In *Medicine After Death* (Fig. 3A) Makatah deploys key icons of the industrial revolution and medical science technology and its practice as symbolic metaphors to weave a narrative. Syringes, atypical symbols of health delivery, framed in the story of a condition of war, are fashioned as bullet chain-rounds for the AK47 submachine gun: symbol of desecration that create bones and skeletons as features of death, decay and destruction (Fig. 3B).



Fig. 3A. *Medicine after Death*, Obinnah Makatah, Installation (factory-made syringe modules, copper wire and adhesives),
© Obinna Makatah, 2022.



Fig. 3B. *Medicine after Death*. Obinnah Makatah (Detail)

In conversation Obinnah reiterated the real-life description of the double-sidedness of Humanitarian Aid with a *picturesque* Igbo metaphor “*onye ana gwoo ebi afor a nae for nya*”, translatable reflects the “picturesque imagery of a mouse munching away at uncleansed fingers of a sleeping child after a late supper. Indeed in viciousness: “*blowing hot and cold*”, while chopping away even inflicting blisters on the skin of the innocent victim”.

With grotesque imageries, Obinnah casts the viewers’ mind to a refugee camp scenario in Africa and the Dollars of Western Aid and humanitarian social welfare money expended. Analogously *Death* intuits a war situation and the constant resupply of arms and weapons of mass destruction symbolised by the AK47 and bullet chain complex (Fig. 3B) in seemed trade by barter exchange for mineral resources and scarce foreign exchange.

Obi retorts and queries the scenario: as palpable hypocrisy and treachery with the proverb “*Amosu gbulum mmadi na anyasi bia eebee akwa nu ututu*”, translation inflects: “*the witch that killed in the night is the same witch that comes in the morning to sympathise with the deceased’s family*”. Makatah advances the argument and debate over the sincerity and genuineness of so-called Aid packages to war victims in Africa, albeit all the third world’s warravaged countries; indeed, Aid donors’ technology aides and abates the many wars!

8.3 Ngozi Omeje EZEMA (Nigeria, L’OFF)

Keen acolyte of her dotting father ‘Ori Eme Enyi’, *the tireless worker with the strength of an elephant*: a muse and metal craftsman; and a home full of childhood rhythms, all in a festive country setting. Ngozi-Omeje fashioned her world view on the wisdom espoused in poetic anecdotes spurred aloud at home and in her father’s workshop. “*Creativity, passion and keen hard work is the key to success*”, she avers, “*Eka (hand) ejega nee buta Onee mannu*”. “*Dirty hands bring dirty ugly hands*”; “*No success without Huddles*”; “*The Energy you put into your work, is the raison d’etre for the successful outcome of your artwork*”, but *hands symbolically put together make light work*” Anecdotality trails her creativity.

8.4 CUP and TEA POT... THINK Tea THINK CUP, (Fig. 1)

elucidates Omeje’s world view. Symbolically CUP signifies her goal, Tea as an appetizer is representative of stimuli to work harder; *TEA POT* (a virtual creation spurn out of a castellation of miniature cups) is representative of passionate engaged efforts leading to achievements; the contents of the POT reflect micro efforts. The miniature cups, therefore, symbolically are the micro efforts that together lead to the passionate goal. Hence, CUP and TEA POT come together to achieve goal.

Deploying miniature stoneware versions of the giant tea cup Omeje strings all together in an *antimacassar* weave latched onto a labyrinth of (synthetic Fishing-net) string suspensions conceptually creates the virtual form that metaphorically

inflects “*Tea cup And Kettle*”. Otherwise, this installation is collapsible to a heap of miniatures and strings transportable as a sleeping bag luggage for movement from a local site like the Nigerian Center of Contemporary Art (CCA) Yaba, Lagos to Biennales in faraway China and Japan. Impermanence, migration and displacement are highlights in the discourse of *TEA CUP and KETTLE*. Symbolic celebration of the international favorite Tea, native to Asia but popular refresher of travelers everywhere puts this artwork on the global turf!

Recalling her inspiration for “*TEA CUP*”, Ezema (in conversation) metaphorically recited her first encounter with winter on the first day of her Houseman-ship tour (Seattle, Washington, DC, May 2010): “*Journey Just Come*” requested for a cup of tea. Clasping the tea-cup in the cusp of her hands she sipped hot tea to keep warm; while contemplating the houseman project “job in hand”. Carrying on with the anecdotal imagery ‘*Ori Eeme Enyi*’, ‘*the tireless worker with the strength of an elephant*’ Ngozi makes her artwork a message for the society where the virtues of hard work and rewards are increasingly perceived as old fashioned in sync with the Nigerian artist- crusader *Ijalobomo* (2019 & 2022) in the exhibition: *ISE NI OUN ISE “MURA SI ISE ORE MI” Work is the antidote for poverty*.

In a narrative scheme engaging moral lessons encrypted in folklore, Ngozi’s discourses interrogate the loss of hard work and its morals encrypted in childhood values. In scenic metaphors Ngozi seizes lively imageries, pulls them out of their obsessive twilight, and turns them into palpable free-standing forms. For example, a “*cup in the cusp of hands*” is a provocative and quaint metaphor. The cup represents the goal to be achieved by passionate, perseverant effort. The hands clasping the bowl reflect energetic keen hands of the long suffering and perseverant creativity of hard work. Indeed a fulfilment of ‘*Ori Eme Enyi*’, ‘*the tireless worker with the strength of an elephant*’. That is the attitude to work that breed’s success! *CUP* is a *metonai* of hard work and creativity. Indeed the overriding message of *CUP* to a world where technology in her swiftness tends to make people lazy is: “*a regimen of passionate hard work pays*”!

9. CONCLUSION

Konate, Makatah and Ezema make visible for all time the emancipation of the autonomous African voice, debunking universalisations of *oeuvre* in terms that it confirms and pleads virtuality. Hard-nosedly, their works project the recalibration of *Africanite* from the stand-point and sensibilities of codes, individual tastes and choices, imploding transavant-gardesism.

Ezema’s and Makatah’s art inflect the knack for “*becoming*” endogenous in ideas, imploding notions of “*at homesness*” and rootedness in Africa. In protean language, revaluation of Roots and recreations hinged on *africanite* is the ethos. Spiritualisation and intellectual underpinnings grounded in local roots is the logos that inflects refreshment, rejuvenation and the rooting for the ethos that entrusts reinventions.

Makatah in character with *Illuminati* alchemists of modern life engaged artistry in the conscious search for novel expressions and the reinvention of both art and material. In the processes of recreation, humorous answers and avowed miraculousness of commonplace things is achieved via ready-mades. Letting art unspool, while debunking strapped and spooked art-school strictures and what's "permissible", Obinnah made art that speaks.

In shapes and volumes reminiscent of the playfulness of art Konate, Makatah and Ezema returned to "childhood innocence" saying "Dada" like the Zurich artists 100 years ago. In concert with the kin-folk consciousness of the erstwhile cultural policies of Senghor, the artists' utilised endogenous cosmological imageries, even synthetic materials to create artworks. These creations, distinguished by their characteristic transience, simply played out the texts of the fiesta. Epitomising "recycling", these are directed to all/ *tout le monde* to read as images cast in front of them.

Reflecting the effects of *R N & N* schemes, these seminal works focused their energies on the celebration of an African nationalistic consciousness grounded on independence and freedom. Thusly imposing a reconstructive "seeing process" with ingenuity, while in varied *portmanteaus* bestride the tracks of development of art for that process in a postmodernist paradigm. That process took on a dual toll (I) a retooling process in the present and (II) beyond the present in an attempt to re-see in the nodes of culture and aesthetics; daring a reconciliation between African identity and cosmopolitanism in language of colour and native imaginary, as a mastery of that ontological reality. Hence, moving forward the artists with line/lines, colour, and iconography that eludes "*universalisation and uniformisation*" re-appropriating the moment of consciousness, counters his education and training; but engage in a production of own vision.

Dak'Art22 demonstrates how artists in heroic gestures have engaged the material resources of the millennium as tools of narration. Indeed, this is hermeneutically espoused in the Ibo metaphor, "*nku di naamba ne yellum mba nnee*" appropriately inflects cleverly "*it is the people's wood that is the source of their cooking fire*".

Retorting to the mythical "*eternal return of the same*", in a poly- temporal analogy [10] I engaged the metaphor of the "Python's Eye" [11] to kernel the discourse of the new imaginary. Insisting on personalised ways of "seeing", artists' creativity imploded meanings through the consciousness of this new gaze. This is the penumbra, resorted to for illumination and rootedness [12-14]. Beset, therefore, in deconstructing a past and daring to invent a future in a present time that is synched to perpetual renewals akin to the symbolic python movement, artists dared to create art that inflected the times. "*In a bloom of a thousand flowers*", *Dak'Artists 2022*, over fifty years after the *Zarianists* shedding of the Canon (Chika Okeke- Agulu, 1999:203); in *transavangardist* mien imbibed the strides of EL Anatsui and other individual contemporary African artists, imploded Art that Speaks in Many Voices. That demanded a reinvention of self, fusing a language

that echoed that aspiration in a lexicon logy decipherable by all, irrespective of history and milieu. Simon Njami [6] writes, myths and legends, even the esoteric realms of belief systems of thought must be demystified so as to become vehicles of self-expression [15-17]. It is the burden of the creative artist to unravel the codes in which tradition was set forth. Sequel to that ethos, it remains the responsibility of artists from the nations to vent unique ways of expression in music, dance, theatre, literature and aesthetics.

COMPETING INTERESTS

Author has declared that no competing interests exist.

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Perception of Positive Roles of Social Media: Outcome of a Preliminary Opinion Survey in Bangladesh

Md. Shahzalal ^{a++*}

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ABSTRACT

The present research aimed to explore social media users' perceptions of the positive roles of social media. Several positive social media roles were identified from the literature. The educated segment of social media users was selected and surveyed using a Google Forms-based self-administered questionnaire. A total of 178 Facebook users voluntarily participated in the survey. The outcomes indicate that social media captures users' attention on social issues, followed by politics, economics, and other vital topics. Sharing and acquiring knowledge and skills, connecting with friends and family, and sharing current affairs are the most critical uses of social media instead of entertainment. Respondents agree that social media has the potential to increase awareness, change attitudes, and foster a sense of responsibility compared to television and newspapers. Social media users may be responsible or irresponsible. This study contributes to the positive social media use literature, which is limited in Bangladesh. It may also guide policymakers to promote more positive social media use among university students who can harness its potential effectively. Future studies may involve large-scale surveys and the application of structural equation modeling.

Keywords: Positive social media roles; facebook; opinion survey; awareness,

JEL Clasification codes: D91, I31, L82, L86, O33.

1. INTRODUCTION

Human fundamental needs for interpersonal communication are now being fulfilled through social media like Facebook, YouTube, WhatsApp, and Instagram

^a Department of Marketing, Begum Rokeya University, Rangpur, Bangladesh.

⁺⁺ Associate Professor;

*Corresponding author: E-mail: shahzalalstar@gmail.com;

due to advances in information technology [49]. Social media distinguishes itself from traditional media, such as newspapers and television, by its extensive reach, engagement potential, and user-friendliness [11]. Social media, driven by technological advancements, can shape issue framing, facilitate societal change, and offer policymakers valuable insights into policy effectiveness and public acceptance, exemplified in the context of COVID-19 policies [39]. Therefore, it is expected that minor adjustments in social media usage could yield significant effects on the entire population [23]. So, more research is needed to understand people perception regarding positive use of social media.

For communication purposes, organizations that once depended on newspapers and television now use social media to build relationships and engage with target audiences through various community-building and experience-sharing activities [28]. Social media has become one of the top research fields in social sciences [5]. However, social media functionalities can be either positively used or misused due to technological sophistication and flexibility by individuals, communities, and organizations [33]. This research is conducted within the context of Bangladesh. This emerging economy recently transitioned from a least developed status and now aspires to achieve significant development by 2041, with a particular focus on advancing the digital sector to involve people in the country's development process through the use of various technological tools, including social media [31]. However, the rapid adoption of social media platforms [8] is leading to the prevalence of internet addiction rate of 28.6% among individuals aged between 19 and 24 years and 23.5% among individuals aged between 25 and 35 years [30]. Moreover, the literature says that university/college students are Bangladesh's most problematic social media users [31]. They are primarily involved in negative (irresponsible) use of social media, including gambling, video gaming, blackmailing [31], misinformation sharing [29], radicalism [8], and sexual harassment or cyberbullying [7].

Most researchers are now studying different misuse of social media, including problematic internet use [29,30] and rumors [7]. Only a few researchers have studied the creative use of social media [32]. However, as found in the social media literature in the developed part of the world, social media has many potentialities to be used for the betterment of society [48]. Hence, further investigation is required to delve into the connection between social media and one's state of well-being, providing insights into responsible social media usage and determining whether and in what ways social media can contribute to human well-being and fulfilment [27]. However, to the best of the researcher's knowledge, no previous studies have been conducted on the perception of educated people (mostly university graduates) about the positive roles that social media may play in society. Therefore, the current research is aimed to fill this gap. It tries to address the following objectives:

1. To explore whether the educated segment of social media users perceive a distinction between positive (responsible) and negative (irresponsible) social media use

2. To explore the perception of the educated segment of social media users about its positive usage
3. To explore the perception of the educated segment of social media users about its positive influence

This study has both theoretical and practical values. The current insights are an addition to the social media literature in Bangladesh that mainly constrains investigating social media abuse. This study finds that educated users perceive that social media offers them knowledge and skill-sharing platforms, not just entertainment. Social media may shape attitudes and make people aware of adopting responsible and sustainable societal practices. The findings may inspire researchers to conduct large-scale surveys and investigate the psychometric properties of the positive roles of social media using the multi-item scales with multivariate statistical techniques. In practical terms, policymakers may understand the positive use of social media. They may promote more positive use among educated users to improve Bangladesh and enhance social cohesion and sustainability. However, before discussing the findings, the following section of this paper identifies a few positive social media roles and describes the methodology of collecting and analyzing data. The final section concludes the article with a few policy implications.

2. LITERATURE REVIEW: POSITIVE ROLES OF SOCIAL MEDIA

Social media, including platforms like Facebook, has evolved beyond online communication to allow individuals to share content and comment on others, significantly changing the concept of internet-based communication [59]. Scholars are increasingly exploring the relationship between corporate social advocacy and financial performance, but the mechanisms by which corporate political involvement garners public attention and enhances corporate-public relations remain understudied [42]. Even social media has been proven to be a communication platform during a crisis in many parts of the world [19]. As the current study aims to understand the perception of positive roles of social media, it is essential to distinguish between positive (responsible) and negative (irresponsible/abusive) use of social media.

2.1 The Distinction between Positive (Responsible) and Negative (Irresponsible/Abusive) Use of Social Media

Social media brings numerous benefits to individuals and businesses, including decentralizing buyer-seller negotiations and enhancing marketing, public relations, customer service, product development, and other business processes that rely on how customers and employees engage with information resources [11]. Social media can be used for creative purposes [32] well-being in society [57] and learning and knowledge-sharing activities [4]. In summary, positive (responsible) users manage time wisely and avoid addiction, respect the privacy of self and others, critically evaluate content before sharing, promote positive and respectful interactions, and be mindful of encouraging others in the community for accountable and valuable use of digital platforms.

On the darker side, millennials are addicted to social media (Richter, 2018) and spreading false information [31]. Blackmail is also growing daily on social media [6], and cyberbullying occurs within university settings [38]. So, there may be a distinction between positive and negative use of social media.

2.2 Sharing Important Current Affairs Around the World

Increasing accessibility, dynamic nature, and user-friendly interface of social media [14] facilitate the promotion of ideas and disseminate the news through actions like shares, likes, or retweets [9] that are altering the media consumption habits of citizens [11, 14]. In contrast, traditional news media are witnessing declining readership and viewer ratings [14]. Users may interact with each other, carefully selecting and shaping how content is shared, often guided by their relationships with other users. For example, LinkedIn, boasting 500 million members, primarily revolves around professional connections based on where people work, whom they work with, and who they work for [11].

2.3 Connecting with Family & Friends for Well-being

Social media enables community building, nurturing shared values, and aiding young people in exploring their social identity, boosting self-esteem and a sense of belonging through common interests [59]. Facebook fosters friendships based on location, institutions, or informal connections, with users joining groups for socializing, entertainment, self-promotion, and information [22]. It also increases the likelihood of giving and receiving emotional and social support, particularly non-material support [34]. Consequently, social media serves purposes like impression management and emotional expression, influencing users' well-being on these platforms [35].

2.4 Entertainment

Some social media platforms use entertainment value as the gratification feature that would motivate a consumer to adopt online social media services and maintain a sustainable intention to use social networking sites [1]. However, previous research suggests that educated users may look into authenticity, community, and brand culture in social media entertainment [17]. Also, content, storytelling, star characters, soft news themes, and sensational headlines are essential for the positive effects of infotainment among social media users [18].

2.5 Acquiring and Sharing Knowledge

Due to technological sophistication, social media offers the most convenient and versatile interactive communication platforms for tertiary-level students to connect with their peers, faculty, potential employers, and a global network as knowledge sharers and knowledge seekers [4]. They may use social media to develop knowledge-sharing channels for reasons other than personal communication [13].

2.6 Buying and Promoting Sustainable Products and Services

Recent studies have identified both utilitarian (i.e., product diversity, convenience, information availability, customization, and time efficiency) and hedonic motivations (i.e., needs of experience, emotion, aesthetics, and enjoyment) are fulfilled in social media shopping [40]. Social media users can generate, share, and adopt content related to products or brands, which educate others about sustainable practices [41]. That, in turn, creates electronic word-of-mouth (e-WOM) [15] that allows social media to reach a larger audience as trustworthy and reliable than traditional persuasive communication via advertisements supporting purchase decisions [15].

2.7 Social Media Influence: Shape Awareness, Attitudes, and Sense of Responsibility, as Well as Enhance Implementation Intention

Social media is suitable for communicating user-generated content. Due to the persuasive power of social media influencers and the role of emotional attachment and perceived information value in the influence process can lead followers to manifest behavioral intentions [44]. Moreover, the increased visibility of news on sustainability or global warming approached by celebrities and social influencers increases awareness of ethical issues on social media, which is prominent among Generation Z consumers [21].

Ultimately, the peer discussions and perceived sufficiency of the obtained information foster the intention to implement what is learned from social media [37]. Therefore, enterprises can leverage the expansive reach of various social media platforms to promote environmentally friendly products effectively [51]. Due to its persuasive effect, social media can influence consumer perceptions and their propensity to purchase environmentally friendly products and actively engage them in further promotion with user-generated content [60].

2.8 Accessing and Improving Diversified Skills

As mentioned in literature [52], social media platforms like YouTube can be a self-directed learning tool to enhance students' speaking skills in the modern age. Micro-videos, also known as short videos, can be used as a medium for people to share thoughts, recount personal experiences, and document important life moments on various online social platforms [24]. The advantages primarily include simplified technology use, expanded audience reach, improved discoverability, and comprehensive analytics that restrict its applicability to more targeted activities [53].

3. DATA AND METHODOLOGY

This study used primary data. The survey method was used to collect the opinions of the educated segment of social media users as it is the best method

in social science to gather opinions [16]. Google Form was used to design the self-administered questionnaire for the online survey as it is a cost-effective tool for the researcher and easy to access by the respondents [61] on social media. As this study was intended to measure the opinion about the literature-based theme, only relevant demographics such as occupation and education of the respondents were explored, which might have reduced time and pushed respondents to concentrate on the main items. The researcher used his Facebook page to post the invitation link to participate in the survey. The list of friends included around 1900 friends, and 178 responses were recorded in a short period between June and July 2020. However, this sample is substantial as a preliminary study with a single-item construct [46].

Respondents' consent was taken before they started answering the questions. The survey was anonymous. No incentives were given to the respondents. University graduates were the target sample. The survey questionnaire consisted of structured questions, including multiple-choice questions, suitable for opinion polls [43]. As a preliminary survey, respondents' perception was measured in percentage. However, in some instances, as the categories were not mutually exclusive, the statistics were converted into 100 percentage points after collecting the opinions. Microsoft Excel sheets were used to calculate the percentage of views regarding each item/question in the questionnaire. Simple bar charts were used to present the statistics.

4. RESULTS AND DISCUSSION

4.1 Profile of the Respondents

The respondents' profiles (Table 1) show that the sample comprises people from diverse backgrounds, including academics, researchers, business people, students, and private and government employees. Most participants were from universities, predominantly undergraduate students, followed by private-sector employees.

Table 1. Profile of the participants in the study

Occupation	Percentage (%)	Education	Percentage (%)
Academics/researchers	18.09	Primary to class twelve	2
Businessmen	3.19	Undergraduate	79
Engineer	1.60	Masters/higher degree	19
Student	37.23		
Private sector job	28.19		
Government administrative job	7.98		
Housewife	3.72		
Total	100.00		100.00

Note. Number of respondents (N) = 178.

4.2 Perception of the Importance of the Issues Social Media Attracts the Audience

Respondents were asked to choose between the most important and least important issues that draw attention. Most respondents favor an issue ranked one and, subsequently, the others. Table 2 presents the names of the issues in the left column and the rank in the right column. Respondents could choose more than one as they think important to them. It is found that about 27% think the social issue is the most important, followed by political (i.e., 14.62%), economic (i.e., 12.26%), technological (i.e., 10.97%, and environmental (10.32%). In contrast, the least important issue was the legal issues of the country (3.01%).

Table 2. Important issues ranked according to the educated social media users

Issues of interest	Percentage (%)	Rank of Importance
Social	26.67	1
Political	14.62	2
Economic	12.26	3
Technological	10.97	4
Environmental	10.32	5
Cultural	8.39	6
Religious/spiritual	7.53	7
Ethical/moral	6.24	8
Legal	3.01	9
Total	100	

Note. N =178

4.3 The Distinction between Positive (Responsible) and Negative (Irresponsible) Use of Social Media (i.e., Objective 1)

The educated segment of the social media users (mostly university students) surveyed has acknowledged (i.e., 88.2%) that there is a distinction between responsible and irresponsible social media users (Fig. 1). However, only 2.8% believe there is no difference between the users regarding responsibilities.

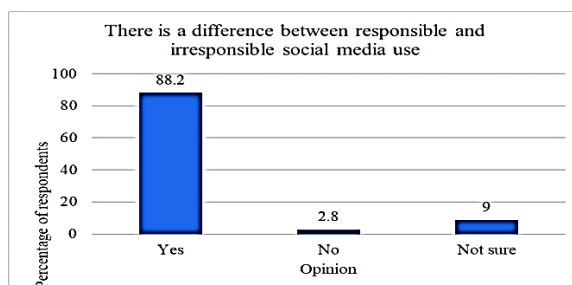


Fig. 1. Distinction between positive(responsible) and negative (irresponsible users)

Previous studies partially support this finding. It was found that 55.3% of university students had encountered cyberbullying at least once, and 22.5% had engaged in intimidating another student at least once [20]. However, SM is more related to creativity and imagination than to extraversion and excessive use for educated society, as found in the Western context [3]. Also, in Bangladesh, creative social media use increased awareness and minimized the effect of the virus among the educated community during the extreme COVID-19 period [32].

4.4 Perception of the Critical Usage of Social Media among the Educated Segment (i.e., Objective 2)

This study generated interesting findings as the most critical use of social media to the educated social media segment in Bangladesh is not entertainment (i.e., only 9.62% of respondents prioritize this issue). Although entertainment on social media differs from television and movies, it can still be used for self-representation and self-disclosure, community building, and well-being, as research found that fitness postings and their corresponding community-driven communication on Instagram have become successful communitainment or infotainment in some parts of the world [62].

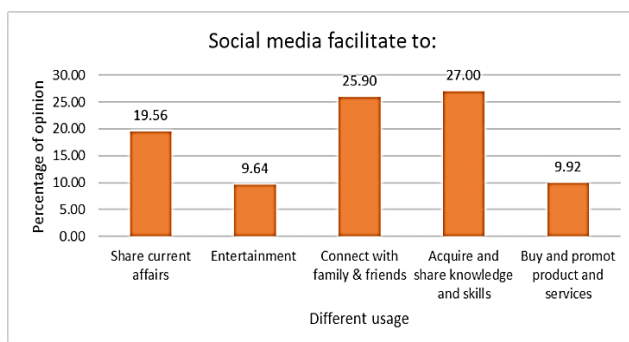


Fig. 2. Different usage of social media

These findings align with studies conducted in other parts of the world. People are now turning to social networking platforms like Facebook and Twitter as their preferred means of obtaining news, surpassing traditional sources such as television, radio, and newspapers [12].

Regarding sharing current affairs, the present study finds that 19.56% of educated people in Bangladesh prioritize social media. This finding is supported by a Western study that already found that 62% of social media users report using social media to stay informed about current events [26].

Regarding connecting with friends & families, and other groups to avoid loneliness and well-being, 25.90% of educated people find social media essential. This result is similar to previous numerous studies that demonstrated

that social media effectively meets people's socioemotional (emotional support) and cognitive (informational support) needs, enhancing their perceptions of social support [25]. For example, individuals with depression may find more support online than offline [47]. contributing to their social integration and subjective well-being [57].

The exciting finding of the study is that the educated person finds that knowledge sharing is most important (27%) to them in social media. This is supported by evidence in the literature as studies have already seen that social media can significantly affect people's learning based on knowledge co-creation, adaptation and facilitation to different learning styles, and increased use of experiential learning and collaborative skills [48]. Furthermore, following the 2010 Haiti earthquake, social media became increasingly popular for information exchange in managing disasters [58].

The present study also finds that buying and promoting sustainable goods and services (9.92%) is more important than entertainment among educated social media users. This finding is supported by Abzari et al. [2], who found that over 80% of consumers can recognize environmentally conscious communication on social media platforms [51]. In contrast, half of these consumers perceive such messaging as reliable and credible [52]. As sustainable social media advertisements go viral quickly can influence many more receivers than traditional media [15].

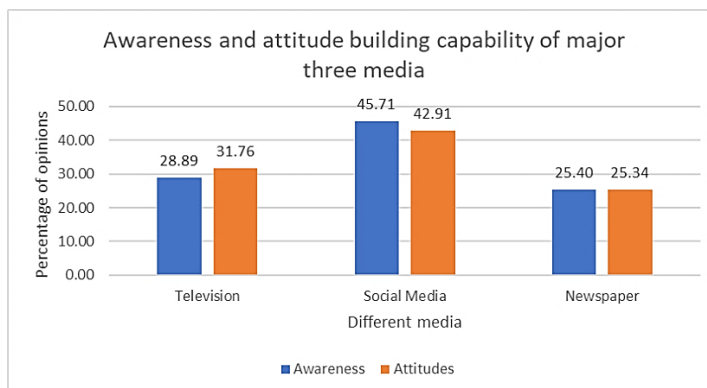


Fig. 3. Comparison among social media, television, and newspapers to make aware and form users' attitudes

4.5 Perception of the Influence of Social Media (Objective 3)

The current study finds that among the educated people in society, social media has the superior power (45.71% and 42.92%) over television (28.89% and 31.76%) and newspapers (25.40% and 25.34) to make aware and form attitudes, respectively regarding any critical social issues (presented in Fig. 2). This finding

is supported by previous studies that found social media was perceived as a more diverse, appealing, informative, advocative, interactive, and direct connector among users [36]. Therefore, social media can quickly aware people and change attitudes [55]. Thus, the trends of using television and newspapers have declined, irrespective of gender, race/ethnicity, and socioeconomic status [54].

Furthermore, educated users (mostly university students) think social media can give easy access (presented in Fig. 3) to diversified skills and increase proficiency (62.4% and 51.1%, respectively). For example, previous studies found that YouTube videos substantially improve skills in learning English [45] or Chinese as a second language [56] or improve students' academic performance in certain areas [10], including clinical education [53].

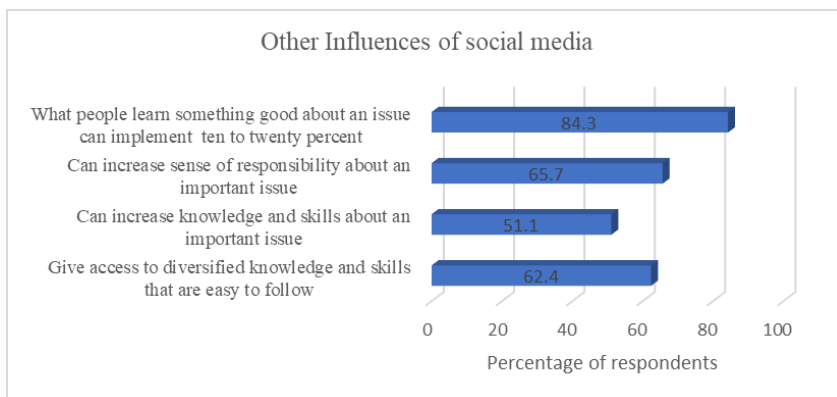


Fig. 4. The influences of social media on the users' daily life

The present study has also explored that people think social media can increase their sense of responsibility (65.7%). In contrast, 84.3% of social media users (presented in Fig. 3) believe that what people learn from social media about responsible and sustainable practices can be implemented by 10% to 20% in their real lives. This finding is also partly supported by literature that has found that the cognitive and affective triggers of user-generated content regarding responsible and sustainable everyday activities may influence users' concerns or level of awareness, shape attitudes, and significantly contribute to responsible behavioral intention [50]. Such attitudes may produce commitment towards a sustainable practice in society.

5. CONCLUSION AND POLICY IMPLICATIONS

This study explores how educated (mostly university graduates) social media users perceive the positive roles of social media in society. The researcher conducted a preliminary self-administered survey using Google Forms. Although the sample size is insufficient for generalizing the results, critical attractions to

these users are social, political, and economic issues, with activities such as gaining knowledge and skills, connecting with family and friends, and sharing current affairs on social media. Over 60% of respondents believe social media can raise awareness, change attitudes, improve skills, and promote responsibility in addressing critical social issues. They also recognize a distinction between positive (responsible) and negative (irresponsible) use of social media. Future research may involve a more extensive survey with correlational and regression studies, including structural equation modeling.

Policymakers can encourage positive social media use to enhance social capital, especially for individuals with diabetes and cancer. Universities can inspire students to create and share knowledge through Flickr, MySpace, YouTube, Facebook, Twitter, blogs, and wikis, fostering creativity and digital literacy [24]. Social media can promote sustainability through eco-friendly advertising if the government and non-government organizations encourage private enterprises to target sustainability-oriented audiences [51]. Additionally, voluntary medical associations or government hospitals can promote healthy behavior and prevent unhealthy practices by sharing user-generated health-related content on social media in Bangladesh.

Government, non-government, and commercial enterprises can raise awareness about sustainability and global warming through celebrities and social influencers to encourage responsible and sustainable practices. Ultimately, all stakeholders should promote social media to express ideas, gain information, and self-education, moving beyond entertainment or relaxation.

COMPETING INTERESTS

Author has declared that no competing interests exist.

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Biography of author(s)



Dr. Md. Shahzalal (Associate Professor)

Department of Marketing, Begum Rokeya University, Rangpur, Bangladesh.

Research and Academic Experience: He has a PhD in social media and persuasive communication and an MSc in Responsible Tourism Management. He has over 12 years university teaching experience.

Research Specialization: His area of research including Sustainability communication, social media, sustainable and responsible corporate and consumer behaviour.

Number of Published papers: He has published 20 research papers.

Special Award: He received Commonwealth Scholarship and HKPFS-GR scholarship and a few more.

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London Kolkata Tarakeswar

India: Guest House Road, Street no - 1/6, Hooghly, West Bengal, India (Reg. Address),
Diamond Heritage Building, 16, Strand Road, Kolkata, 700001 West Bengal, India (Corporate Address),
Tele: +91 7439016438 | +91 9748770553, Email: director@bookpi.org,
(Headquarters)

UK: 27 Old Gloucester Street London WC1N 3AX, UK,
Fax: +44 20-3031-1429, Email: director@bookpi.org,
(Branch office)